

The Homiletic and Pastoral Review

Cum Permisso Superiorum

VOL. XXVI, NO. 2

NOVEMBER, 1925

As a Man Lives—a True Story
Putting Christ Back In Christmas
The First Ecumenical Council
Vocations to the Priesthood
Assistance at “Wireless” Religious Services
Liturgical Actions

Liturgical Notes—Roman Documents

Answers to Questions

In the Homiletic Part: Sermons; Book Notes;
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The Homiletic and Pastoral Review

A Monthly Publication

Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O.P.

VOL. XXVI No. 2

NOVEMBER, 1925

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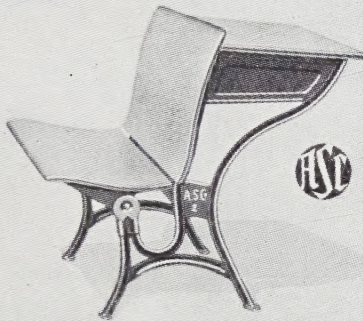
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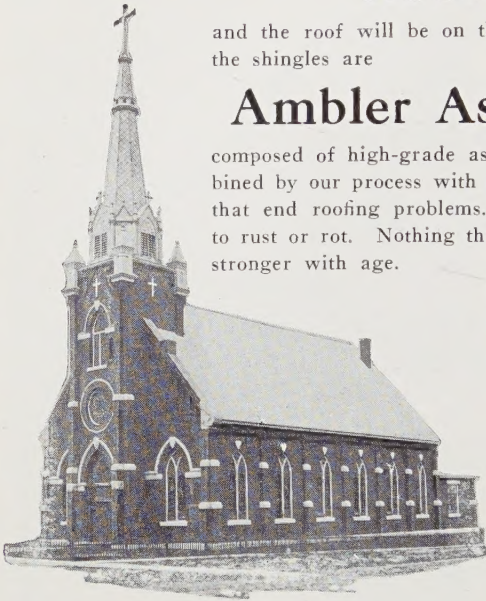
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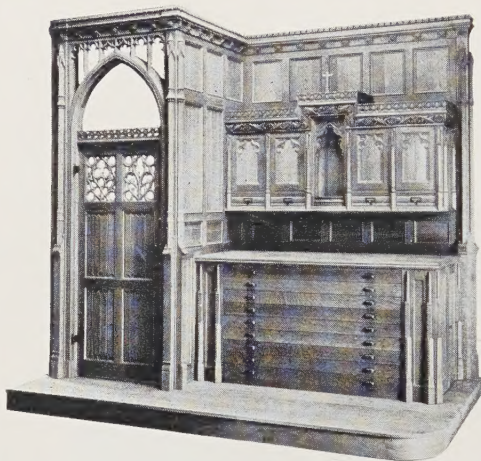
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The Homiletic and Pastoral Review

Vol. XXVI

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No. 2

PASTORALIA

Vocations to the Priesthood

That the number of priests could be advantageously increased in the interests of the Church and the salvation of souls will hardly be gainsaid. Much work must be left undone for want of workers. Missionary endeavor especially suffers from this lack of laborers. In not a few places, as a result of the war, the situation has become actually acute and distressing. There may be some dioceses that are adequately supplied in this respect, but they are few. The shortage of priests, therefore, may be regarded as a universal problem. It may be said that at present conditions are again as they were when Our Lord spoke these memorable words: "The harvest indeed is great, but the laborers are few" (Matt., ix. 37).¹

This dearth of priests, which now makes itself painfully felt in the entire Church, is a problem that concerns the priest in a very particular and personal manner, for it is chiefly through the efforts of the priest that the thinning ranks of the holy priesthood must be recruited. He is personally and intimately interested in this matter. The priesthood is dear to his heart. He ardently desires to see it perpetuated. His love goes out to souls with infinite tenderness. It grieves him to see them deprived of the consolations and helps that only religion can afford. He is wedded to his work. The prospect that this work may not be continued, when for himself the night in

¹ Concerning his own country the Rev. Philip E. Hallett writes: "I suppose it is true to say that there is a world-shortage of priests. At any rate, there is a shortage in England, where our work and our responsibilities chiefly lie. Even were that remedied, there would still remain the mission field with its never-ceasing demands" ("Vocations to the Secular Priesthood" in *The Tablet*, August 29, 1925). As spokesman for our country, we quote the Very Rev. Wm. P. Barr, C.M., who says: "The Church in this country needs priests—needs them badly" ("Weeding Out the Unfit" in *The Catholic Educational Association Bulletin*, November, 1922).

which no man can work has come, fills him with sadness. It stands to reason, therefore, that every priest who sincerely loves his sacred calling, the salvation of souls and the holy ministry, is deeply concerned in the recruitment of the priesthood. Unless he tries to leave behind him others who will follow in his steps, he imperils his own lifework, and his task remains woefully unfinished. Hence, every truly zealous priest will make sure that, when death summons him, no vacancy occurs in the sanctuary, but that, owing to his foresight and efforts, there will be someone to fill the empty place. If every priest looks ahead in this manner, the Church will have no occasion to bewail the scarcity of ministers. Sacerdotal recruitment, it may safely be asserted, is not merely a duty of the priest, but it is for him much more a labor of love, an affair of the heart.²

NEED OF MORE PRIESTS

With rare exceptions in particularly favored provinces, the increase in the number of priests does not keep pace with the growth of the Catholic population. This may be due in part to the fact that new parishes are not so fertile in sacerdotal vocations as old ones. At all events, it appears to be the actual condition of affairs as voiced by those who are competent to judge.³ It is implied in the

² The French Episcopate has unanimously declared: "Every priest should be a recruiter of priests." The point is so obvious that it requires no further elaboration. The Fathers of the Third Plenary Council of Baltimore concur in the views of the French Episcopate when they say: "Wherefore we exhort in the Lord and earnestly entreat pastors and other priests that they should diligently turn their minds to searching after and finding out, among the boys committed to their care, such as are fit for the ecclesiastical state and seem called to it."

³ Brother Eugene A. Paulin, S.M., writes: "That the number of candidates for the priesthood and for the religious state is not at all adequate to the needs, will be attested to by our Bishops as well as by the superiors of the various orders of Brothers and Sisters. 'The harvest is great but the laborers are few,' has ever been the cry of those interested in the harvest. Let us pray 'the Lord of the harvest that He send laborers into His harvest,' but let us not stop with this; let us be convinced that there is an active rôle for us in the work of recruitment" ("The Rôle of the Teacher in Fostering Vocations" in *The Cath. Ed. Ass. Bulletin*, November, 1919). The same plaint is uttered by the Rev. G. Lee, C.S.Sp.: "There is said to be pressing reason for bringing the vocation study prominently to the front. From different points of view, the vocations offering in the United States today are held to be insufficient. They are not—as competent authorities declare—what the Church in this country should expect, or what its circumstances seem to demand. The youthfulness of American Catholicity has, of course, to be remembered, and still more the fact that its unsupplied needs may partly be attributed to abnormal immigration. Yet whether, taken as they are, the numerous faithful of the Republic make a proportionately rich offering of sons and daughters to the house and service of God, is a matter most worthy of consideration" ("Vocations," in the above-named *Bulletin*, November, 1912).

serious efforts that are now being made to multiply vocations. The refrain of everyone who writes or speaks on the subject of priestly vocations is that among us there exists an urgent need for more priests.

But the Church does not grow merely numerically. On account of the demands of modern life, new forms of service arise that absorb an increasing number of clerics. Such are the educational and social activities which the Church must undertake in our days. To these the Bishops of the United States refer when they say: "As the departments of Catholic activity multiply, and as each expands to meet an urgent need, the problem of securing competent leaders and workers becomes day by day more serious. The success of a religious enterprise depends to some extent upon the natural ability and character of those who have it in charge. But, if it be truly the work of God, it must be carried on by those whom He selects. To His Apostles the Master said: 'You have not chosen Me; but I have chosen you, and have appointed you, that you should go and should bring forth fruit, and your fruit should remain.' Of the priesthood St. Paul declares: 'Neither doth any man take the honor to himself, but he that is called of God.' The same applies, in due proportion, to all who would enter the Master's service in any form of the religious state. And since our educational, charitable and missionary undertakings are for the most part conducted by the Priest, the Brother and the Sister, the number of vocations must increase to supply the larger demand."⁴ Moreover, it must be added that the intense devotional life of our days, manifesting itself in frequent confession and daily Communion, calls for a larger number of priests.

This temporary shortage of priests, if it does not become chronic, is not at all discreditable to us. On the contrary, it is an auspicious sign, inasmuch as it indicates an accelerated growth of the Church in our midst and a high degree of religious fervor among the faithful. When the religious life of the faithful languishes, a very small number of priests can meet all the demands made on them for spiritual administrations. It is only when the faithful call for much service that a shortage is keenly felt. Why do we need five and more holy Masses on Sundays in many of our parishes, and a

⁴ *Pastoral Letter of 1919.*

corresponding number of priests, but because our people take their religious obligations seriously, and are anxious to live up to them? If it were not for this fervor, we would be able to get along with a much smaller number of priests. There is nothing alarming then in this temporary shortage. Of course, if it continued and we found no way of remedying the situation, our condition would be forlorn.⁵ There is no cause for discouragement. An intelligently conducted campaign for increased vocations will assuredly lead to happy results.

NON-CATHOLIC DENOMINATIONS

It is interesting to note that the complaints expressed above find an echo in non-Catholic denominations. Leaders in the various churches deplore the lack of candidates for the ministry. Thus Mr. Paul Moore Strayer. "And third," he writes, "the church fails for want of virile leadership. This lack is most obvious in the ministry. Young men who are qualified for the ministry and would be expected to enter it are turned aside into other professions. Many men leave college with a real social passion and with the feeling that they must justify themselves for the privilege they enjoy by making some contribution to social welfare. There are not a few whose hearts are flaming with the chivalrous desire to be of service. Wealth does not allure them, they have a fine contempt for softness and idleness, social prestige does not attract them, the usual road to political preferment is repulsive to them, and commercial life presents to them a rather dull and uninteresting aspect.

⁵ I think what Dr. Edward S. Martin says applies to our case: "I was honored one afternoon some months ago by a visit from a Bishop of the Episcopal Church, who stopped in, he said, to learn what was going on in the world. I had been thinking about this matter of ministers, and I said to him: 'Bishop, the papers say that your church is next to the top of the list for increase of membership, and that ministers were never so scarce, and the proportion of its ministers to its members was never so low, as it is now. Don't you think,' I said, 'that that is an ideal condition?' He did not say whether he thought so or not. He only laughed a long time and gave evidence of being amused. But really I think that is a very promising condition for a church when ministers are to seek and the demand for them is brisk, because members are crowding in. There was a time a while ago when some of the theological seminaries of various denominations reported ample endowments and full staffs of teachers, but almost no pupils. That, of course, was a forlorn condition. The plight of the Episcopal Church, if the papers report it truly, is precisely the opposite. The demand for religion—for what the Church can do—is urgent and increasing, so that the Church is hard put to meet it. Certainly that is a very inspiring predicament" ("How can we best meet Young Men's Hesitancy to enter the Ministry?" Paper read at the Thirty-seventh Church Congress, Baltimore, 1922).

They yearn for some such opportunity for service as the ministry ought to offer, but they do not seek the ministry. They do not even take the ministry into account as a possible lifework, and, should they enter the ministry, it would be contrary to the wishes of the majority of parents."⁶

Mr. Joseph Henry Crooker describes the situation in very lurid colors: "The decrease of students in our theological schools is exceedingly significant and positively alarming. . . . In these years many unusual inducements have been held out to young men in order to turn them toward the pulpit,—what was formerly unnecessary,—and popular discussion has widely called attention to the need of ministers and the advantages of the clerical calling. But young men are obviously less and less inclined to enter the ministry. Various reasons have been brought forward to explain this decline in the number of theological students—the skeptical tendencies of the age, the aversion of the modern mind to creed subscription, the decreasing distinction and the lessening influence of the clerical profession, and the present commercialism of life in general. Of one thing we may be sure: this falling barometer of the divinity schools, revealing a wide area of low spiritual pressure, indicates a long period of unsettled weather in the religious world."⁷

Most of the causes enumerated in the above-quoted passage to account for the declining number of candidates for the ministry do not in the least apply to our situation. There is one, however,

⁶ "The Reconstruction of the Church." (New York).

⁷ "The Church of Today" (Boston). Dr. Walter Rauschenbusch offers another reason for the scarcity of candidates for the ministry: "The ministry is recruited from the sons of the middle class, from the families of farmers, small business men, and the better grade of artisans. Students for the ministry rarely come from the homes of the very rich or the very poor. The boys of the poor may have fine native ability and piety, but, if they are early forced to work, their educational chances are slighter and their minds are likely to be blunted. The country and the smaller cities furnish a larger proportion of the supply than the large cities, because there the wholesome conditions of middle-class life persist longer. The general shrinkage in the supply, which seems to be undeniable, is doubtless due to a combination of causes: theological unrest; the glamor of wealth in business life; the multiplied openings for intellectual work and social service; and the deterrent conditions existing in the ministry. But one chief cause for the shrinkage of the ministry must be the shrinkage of the class from which it is drawn. A spring will dry up if the rock formation is disturbed or removed within which the waters collect. When the best elements of the country and village churches are drained off to the city; when the home life in the cities is narrowed and withered; when many of the most intelligent men of the middle classes have no children or very few of them—is not so far reaching a social condition sure to affect the supply of young men drawn from these social classes?" ("Christianity and the Social Crisis," New York).

that affects our people also. It is the commercialism of the times alluded to. Commercialism has a baleful effect on supernatural aspirations. Where it prevails, the atmosphere is unfavorable to the development of sacerdotal and religious vocations. Unfortunately the spirit of commercialism, which is after all only another name for worldliness and carnal-mindedness, is beginning to invade our Catholic homes. But in families that have been contaminated by this spirit vocations are not likely to spring up.

FRUSTRATED VOCATIONS

As in the physical world numerous seeds go to waste and never come to maturity, so in the realm of the supernatural many graces never obtain their object and remain void. Waste and the possibility of failure are inevitable in a scheme of things in which final results depend upon the coöperation of many free agents. Now the moral world is just such a system. As a consequence, it is characterized in many instances by failure and frustration. God permits such thwarting of His designs, because for some inscrutable reason He refuses to interfere with human freedom and responsibility.

This general principle may be applied to the particular question of vocations to the priesthood. It would be ridiculous to say that every one who might have become a good priest actually did become one. Such a proposition would savor of oriental fatalism. It may be asserted without the least hesitancy that many who are destined for the priesthood, as a matter of fact never reach the sanctuary. Some link in the chain of causes by which a particular individual was to be drawn to the altar may fail to function properly, and the final outcome is jeopardized. In this sense we may speak of frustrated vocations without at present committing ourselves to any particular theory concerning the existence and the nature of the sacerdotal vocation. God leads men to the altar, not by a flaming pillar of fire, but by the gentle guidance of parents, teachers and pastors. Many a one misses the door to the Holy of Holies, because those that should be his guides fail to point it out to him. How can the idea of entering the priesthood take hold of the mind

of a child and captivate his imagination, if it is never suggested, and dwelt upon, by his parents and educators?⁸

One reason why many a young man is definitely turned away from the priesthood, is because the decision in the matter is not put to him early enough. The subject is broached to him, or comes to his attention, when he has already made up his mind in another direction, or when his whole mentality has received an orientation away from the ideals of the priesthood. The choices which a young man will make are determined by the ideals that have been held up to him in his boyhood days; hence, if he has not learned to entertain lofty ideals, the priesthood will make no strong appeal to him. It is important, therefore, that the aspirations of the boy be early turned to noble objects, if we expect him later in life to make a decision in favor of the priesthood. As soon as a boy begins to think about choosing a calling in life, the priesthood may be suggested to him as a possible choice that at least deserves as much serious thought as the other alternatives.⁹ Nor is any harm done if a mother speaks frequently and enthusiastically to her child of the glory and the beauty of the priesthood, of its splendid opportunities for service, of the graces that are connected with this sublime state, and of the magnificent work that can be accomplished in the ministry. Such maternal enthusiasm will make the latent vocation germinate, as the gentle rays of the sun and the moisture of the soil make the little seed burgeon and blossom forth into beauty and glorious ripeness. Parental indifference to higher ideals, and especially an irreverent attitude towards the priesthood, will chill the soul of the child and nip every aspiration to a more exalted calling in the bud.¹⁰

⁸ Bishop Dupanloup writes: "There are many, now laymen, who would have become priests and excellent priests, if there had been a careful and zealous rector or curate to reveal to them or their parents their incipient vocation and to foster it." We may conclude then that, in the usual course of events, a vocation comes to full fruition only through human instrumentality.

⁹ Says Dr. Robert Carter Jett: "The question is never urged upon men soon enough. The question is generally put to them after they have decided upon and at least partially prepared themselves for other professions." The writer is pleading in behalf of the Protestant ministry, but we can easily adapt the words to suit our case. The essential point is that a vocation must be recognized and fostered in the germinal stage, if it is to survive. If other interests are allowed to grow too strong, they will stifle the higher vocational aspirations even as the tares and the thorns choke the wheat.

¹⁰ "Toutefois, si tel est le triple devoir des parents en matière de vocation, c'est surtout aux mères chrétiennes qu'il appartient de préparer des prêtres. Le recrutement sacerdotal relève surtout de la mère, de par la nature et de par Dieu. Combien de vocations que la chaleur du cœur maternel a fait éclore; combien de fois la tendresse maternelle a ouvert d'une main délicate et douce l'âme

Just as vocations may be frustrated by an unfavorable environment, so may they be fostered and encouraged by propitious surroundings. It is the duty of all—pastors, teachers, educators, parents and the faithful in general—to coöperate with God in eliciting, cultivating, safeguarding and bringing to consummation the germs of the priestly vocation. The earlier this deliberate care begins, the better it is. That is the mind of the Church, unequivocally expressed in Canon 1353 which reads as follows: “*Dent operam sacerdotes, præsertim parochi, ut pueros, qui indicia præbeant ecclesiasticæ vocationis, peculiaribus curis a sæculi contagiis arceant, ad pietatem informant, primis litterarum studiis imbuant divinæque in eis vocationis germen foveant.*” If priests and parents act in this spirit and anxiously watch over those entrusted to their care that they may discover the first faint manifestations of a divine calling, there will be no frustrated vocations, and the Church will be amply supplied with candidates for the ministry from whom it may select those it deems fit and worthy. The Church will no longer be handicapped by a shortage of workers. It will be able to cope with all the tasks by which it is confronted and to enter into new fields of endeavor.

CHARLES BRUEHL, D.D.

qui n'osait révéler le secret de son désir, combien de prêtres qui ont fait l'expérience de ce mot d'un prélat: Un prêtre est formé sur les genoux de sa mère” (Dr. Alphonse Mulders, “*La Vocation au Sacerdoce*,” Bruges, 1925). Father Delbrel exhorts parents in this manner: “Il y a surtout, parents chrétiens, une certaine orientation à imprimer aux aspirations de vos fils à leurs rêves et à leurs préoccupations d'avenir” (“*Le Recrutement sacerdotal*,” Paris). The truly Christian home, then, is the fountain head of sacerdotal vocations.

THE FIRST OECUMENICAL COUNCIL

Sixteenth Centenary

By THOMAS P. PHELAN, LL.D.

The first three centuries of the Church were years of bitter persecution and indomitable perseverance. "All the strength of a society powerful by its victories, by the splendor of a civilization which reached its highest point in the Augustan age, by the glories of eloquence, poetry and the arts—all were combined against the religion of Jesus Christ" (Darras, I, 354). The triumph of Constantine at the Milvian Bridge (Oct. 27-28, 312) and the subsequent Edict of Milan (313) gave toleration to the Christians, while the defeat and death of Licinius (323-324), making Constantine sole ruler of the Roman State, seemed harbingers of uninterrupted peace for the kingdom of God. Yet her Divine Founder had foretold that persecution would be her heritage throughout the centuries. "And you shall be hated by all nations for My name's sake" (Matt., xxiv. 9). "If they persecuted Me, they will also persecute you" (John, xv. 20). With the accession of Constantine, the sword of imperial torture was sheathed, yet the Church encountered greater and more deadly perils. Weak and proud men, members of her own flock, propagated errors and instilled them in the hearts of her children. It was no innovation in the history of the Church, as from Apostolic days schisms and heresies had arisen from within the fold. Beginning with Simon Magnus, the "father of heresy," Menander and the Judaizing Christians down to the followers of Gnosticism, Manichæism, Montanism and the schisms of Novatian, Felicissimus and Meletius, the Church had suffered in every epoch. With the coming of peace, some of these errors were revived and others were propagated. In the East especially, discussion and disputes concerning the Holy Trinity were carried on, and from these controversies arose the Christological differences which agitated the Church for centuries. It was a heresy resulting from these errors that brought about the convocation of the Council of Nicæa.

Arius, the author of this heresy, was an Alexandrian priest and a native of Libya. As a youth, he attended the celebrated school of

Lucian of Antioch, who was later excommunicated, but, subsequently restored to the Church, died a martyr in 311. After finishing his studies, Arius returned to Alexandria, and allied himself with the schismatical Meletians. Tall in stature, grave and serious in demeanor, and ascetic in appearance, he established a reputation for piety and knowledge, and was highly esteemed by the consecrated virgins of Alexandria. Yet his knowledge of profane and ecclesiastical learning was superficial, and beneath his placid appearance he concealed an unholy ambition which later led him into heresy. He abandoned the Meletians, retracted his errors and was ordained deacon by Bishop Peter of Alexandria. Returning to the schismatics, he was again excommunicated, again retracted his errors and returned to the Church. Elevated to the priesthood by Bishop Achillas, Peter's successor, he became one of the most popular public preachers of the city. However, his vanity and ambition were unlimited, and, when the prelate died, he aspired to the Patriarchal See of Alexandria. The saintly Alexander was chosen and consecrated, and Arius, deeply disappointed, began to teach publicly the heretical doctrines he had formerly taught in private. His theories tended to restore idolatry under a new form, and threatened to undermine the foundations of the Christian Church. In brief, his system taught: "God is One, eternal and unbegotten. Other beings are His creatures, the *Logos* first of all. Like the other creatures, the *Logos* was taken out of nothingness and not from the Divine Substance. There was a time when He was not; He was created, not necessarily but voluntarily. Himself a creature of God, He is the Creator of all other things, and this relationship justifies the title of God, which is improperly applied to Him. God adopted Him as Son in prevision of His merits, for He is free and susceptible of change, and it is by His own will that He determines Himself on the side of good. From this sonship by adoption results no real participation in the Divinity, no true likeness to it. God can have no like. The Holy Spirit is the first of the creatures of the *Logos*; He is still less God than the *Logos*. The *Logos* was made flesh in the sense that He fulfilled in Jesus Christ the functions of a soul" (Duchesne, "Early History of the Christian Church," II, 100-101). His doctrines consisted in the explicit denial of the Divine Nature and the eternity of Christ, and of His coming forth from

God the Father. Other controversies had arisen in the past with regard to the relation of the Divinity of the Son to the Divinity of the Father, some subordinating the Son to the Father either by connecting His generation with the creation of the world (thus compromising His eternity, or at least the eternity of His personal subsistence) or by maintaining that He is inferior to the Father, inasmuch as He has from the Father His Divine Being which in a manner is only derived. This controversy arose partly from the fact that the Church had not made any authoritative decision on the relations of the Father to the Son. Arius, however, promulgated a doctrine all his own, and began to preach it publicly. A number of priests adopted his tenets, and some of the laity accepted his teachings. In an assembly of the clergy, Bishop Alexander examined the new theories with much moderation and kindness, and declared them contrary to the traditions of the Church. The priests were first entreated and then commanded to renounce these errors, but, as many refused and continued to use their faculties, all the bishops were summoned to a council to consider the situation. Arius was deposed, and with him two bishops, six priests and six deacons who refused to accept the decision of the council. Later, two priests and four deacons suffered the same fate for refusing to desert Arius. The heresiarch with a few followers left Egypt and fled to Palestine, where they were cordially received by Eusebius of Cæsarea, the "Father of Church History," and openly supported by the Bishops of Palestine, Phœnicia and Syria. Pamphlets were written and distributed, and many addresses and sermons delivered by these heretical assistants. Arius wrote a poem, "Thalia," for the benefit of the lay people, couched in simple language and explaining his false doctrines. It became quite popular, and was sung on the streets of the eastern towns. The feeling between the Catholics and the heretics became acute, altercations between the different factions took place, and blood was frequently spilled. The Eastern Church seemed hopelessly divided.

Constantine deplored this division, from religious as well as from political motives. He realized that a nation united civilly and religiously could withstand all enemies. However, he was not a theologian and at first considered the controversy petty and puerile, and wrote to Arius and Bishop Alexander to settle their difficulties.

His friend and adviser, Hosius of Cordova, undertook this delicate mission and failed. The Bishop then undeceived him, and revealed the seriousness of the crisis. The Emperor thereupon determined to call a General Council to settle this dispute and other controversies which had afflicted the Church since the pontificate of Pope Victor (192-201). The place selected for the meeting was Nicæa in Bithynia—an ancient town, now a miserable Turkish village. The date of its convocation is June, 325 (Darras, I, 377), or perhaps May (Birkhäuser, 183). "The exact number of the members of the Council was not fixed at the outset by official documents. Eusebius of Cæsarea says there were more than 250; Eustathius of Antioch, 270; Constantine, more than 300. This last figure is that of St. Athanasius, Pope Julian and Lucifer of Caliaris. In the course of time it was increased a little to arrive at the symbolic number 318, which was that of the servants of Abraham in his struggle against the confederate kings, and tradition has so fixed it" (Duchesne, "Early History of the Church," II, 113). The prelates in attendance were of various degrees of learning and piety; Eusebius of Cæsarea was the most learned, while Alexander, Eustathius and Marcellus were well-known writers against heresy. Leontius and James of Nisibis were renowned for their virtues; Paul, Amphion and others came bearing the scars of wounds received during the great persecutions. The great majority came from Egypt and the East. Asia Minor, Cappadocia, Pontus and Galatia, Pannonia, Gaul, Spain, Italy and Carthage sent representatives, while from the extreme East came Bishops from Caucasus, Armenia and Persia. Hosius of Cordova was a leading figure, and two Roman priests, Vitus and Vincentius, were the legates of Pope Sylvester. Bishop Alexander of Alexandria brought with him the deacon Athanasius, destined to be the most implacable foe of Arianism and to suffer exile and deposition in after years. On the opening day of the session, the Emperor took his place at the head of the hall, and listened to an address from the senior bishop—probably Eusebius of Cæsarea or the Primate of Antioch—and replied in Latin. The Council began its work immediately. "Was Arius justly condemned?" was the question for debate. Arius and his supporters endeavored to justify his doctrines, but the sentiment of the bishops was almost unanimously against them and the sentence of Alexander

was not only sustained but confirmed. To prevent a repetition of the movement, the Fathers drew up the celebrated Creed of Nicæa: "We believe in one God the Father Almighty, Maker of all things visible and invisible; and in one Lord Jesus Christ, the only begotten of the Father, that is, of the substance of the Father, God of God, light of light, true God of true God, begotten not made, of the same substance with the Father, through whom all things were made both in heaven and on earth; who for us men and for our salvation descended, was incarnate, and was made man, suffered and rose again the third day, ascended into heaven and cometh to judge living and dead. And in the Holy Ghost. Those who say: There was a time when He was not, and He was not before He was begotten; and that He was made out of nothing; or who maintain that He is of another hypostasis or another substance [than the Father], or that the Son of God is created, or mutable, or subject to change, [them] the Catholic Church anathematizes" (*Catholic Encyclopedia*, XI, 45).

The propositions of Arius were condemned. These were: "that the Son was made in time and out of nothing; that He was of a substance or hypostasis different from that of the Father; that He was created and that He was mutable" (Funk, I, 140). The Symbol or Creed was accepted almost unanimously, although some of the followers of Arius protested that the word, "consubstantial," was not found in the Scriptures. The enemies of Alexander and Athanasius held them responsible for its insertion, although it would seem that the Roman delegates were the authors of the term, since it had been in use at Rome for more than sixty years. The attitude of Constantine overawed many of the recalcitrants, and all but two bishops from Libya signed the Creed. They were sent into exile at Illyricum with Arius and his friends and supporters. Eusebius of Nicomedia and Theognis of Nicæa later undertook to defend the rebels and were banished to Gaul by the Emperor, who would admit no compromise and held resolutely to the decisions of the Council. The writings of Arius and his adherents were condemned and burned.

Another question, although of lesser moment, was presented to the Council: this was the Quartodeciman controversy in regard to the date for celebrating Easter. From the reign of Pope Anicetus

(157-168) and Pope St. Victor (192-201), disputes had arisen concerning the celebration of the Paschal feast. Although the two Pontiffs decided that Easter must be celebrated on Sunday, some Churches of the East (notably, Mesopotamia and Syria) followed the old Jewish custom, placing it on the fourteenth day of the first lunar month after the vernal equinox without considering whether that day came on Sunday. Those who adhered to this theory were called "Quartodecimans" (i.e., Fourteenths). The Council decreed that Easter must be celebrated on the Sunday following the fourteenth day of the first lunar month after the vernal equinox, and the Patriarch of Alexandria was deputed to announce the date each year to the Eastern churches, as the Alexandrians were famous astronomers. The cycle of nineteen years (known as the Golden Numbers) was adopted, because the revolution of that period brought the new moon to the same day of the solar year. This decision was received favorably by all except a few monks, who maintained the older method and transmitted it to the converted Goths.

The Meletian Schism was next considered by the Fathers. While the attitude and doctrines of the schismatics were condemned, yet for the sake of peace a compromise was effected. The Meletian clergy were permitted to exercise their functions in obedience to Bishop Alexander. Meletius was permitted to retain the title of Bishop, but was forbidden to exercise pastoral faculties. On his death he appointed a successor, and this irregularity and disobedience to the decrees of the Council prolonged the schism for more than a century.

After settling these disputes, the Fathers drew up a number of ecclesiastical regulations formulated under twenty canons. They were arranged under six principal heads: (1) The Primacy of the Roman Church; (2) The Hierarchical Authority of the Patriarchs and Metropolitans; (3) The Election and Consecration of Bishops; (4) The Celibacy of the Clergy; (5) Rules for Public Penance in Reconciling Heretics; (6) Ecclesiastical Discipline with Regard to Marriage. The Novatianists and Paulianists were reconciled to the Church. The former were admitted to communion by accepting Catholic doctrines and acknowledging that persons twice married and apostates who had repented were true members of the Church. Opposition to these two classes was a cardinal principle of their

schism. The latter were not treated so conciliatorily. Their baptisms were declared invalid, their followers must be rebaptized, and their priests reordained. Many rules for clerical discipline were framed by the Council. Voluntary eunuchs, penitents and neophytes must not be ordained to the priesthood; bishops and priests must not transfer to other dioceses or parishes without permission; they must not practise usury nor harbor women in their homes, who might excite suspicion; bishops must be installed by their colleagues and with the approbation of the Metropolitan. Bishops must not receive or promote clerics who had deserted their own parishes or dioceses, nor reinstate those excommunicated by another bishop. Lest injustice might be done to any priest or cleric, the bishops must assemble twice each year to consider appeals.

These decisions were communicated to all the churches not only by the Council but also by Constantine. Unfortunately, the records were not preserved, and the account of Eusebius is the only one emanating from an eye-witness. However, Gelasius in the fifth century compiled a history of the Council from the writings of Eusebius, Rufinus and Socrates. Various interpolations were added during the Middle Ages, and many legends sprang up; yet the important legislation of the Council is well known—especially the Creed or Symbol, the canons and the decrees. It is not historically known whether the Emperor in convoking the Council did so in his own name or with the permission of Pope Sylvester, but, from the writers of subsequent times and from the presence of Bishop Hosius of Cordova and the Roman priests (Vitus and Vincentius), it is evident that an agreement had been arranged between the Sovereign Pontiff and the Emperor. Speaking of the Council and Hosius, Athanasius says: "In what synod was he not the leader and the standard bearer? What Church does not retain monuments of his presidency?" In giving the names of the Fathers, Socrates begins: "In this council were present Hosius, Bishop of Cordova, Vitus and Vincentius, priests, etc." (Parsons, I, 202). Hincmar of Rheims (d. 882) says: "Over which in place of Sylvester presided Hosius, Bishop of Cordova, Vitus and Vincentius, priests of the city of Rome." The *Liber Pontificalis* (44) relates of Pope Sylvester: "Likewise in his time was held a Council with his approval in Nicæa, and there were gathered together 318 Catholic Bishops,

while 208 others unable to attend sent their signatures. And they set forth in full the holy Catholic and unspotted Faith and condemned Arius." That it was a true Œcumenical Council was the testimony of the Eastern and the Western Churches, and its claim to authority has been denied only by the most bitter heretics.

Sixteen centuries have elapsed since the Fathers convened in Nicæa and proclaimed the faith of the Catholic Church in the Divinity of Jesus Christ, the Second Person of the Blessed Trinity, and condemned Arius and his followers who aimed to destroy the Church of Christ. Although Arianism still flourished in many places even after the decrees of the Council, yet the faith of the Church was definitely settled, and the Divinity of Christ proclaimed as the foundation-stone of the faith and teachings of the Church. In our own days, quasi-Christians deny this dogma, while clinging to the name of Christian. Their doctrines are as false and misleading as the errors of these fourth-century heretics. Therefore, it was meet and just that our Holy Father, Pius XI, successor of Pope Sylvester, should announce the celebration of the sixteenth centenary of the Council of Nicæa as one of the important events to be commemorated during the Holy Year. "More than three hundred Eastern bishops defended the Divinity of Our Lord Jesus Christ against the impious assertions of heretics, at the same time clearing the Christian name from the infiltration of pagan superstition. And this Synod was presided over by Hosius, Bishop of Cordova, and the Roman priests, Vitus and Vincentius, as Legates of the Apostolic See, in the name and with the authority of Pope Sylvester, and they signed the acts and decrees of the Council before all others" (Allocution of Pope Pius XI, March 30, 1925). As the Fathers at Chalcedon exclaimed with one voice: "Peter has spoken by the mouth of Leo," so the present reigning Holy Father speaks with the authority of Sylvester, and proclaims to the world the Decree of that famous Council: "That Jesus Christ is divine from all Eternity."

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By BISHOP JOHN S. VAUGHAN, D. D.

The Glorious Angels of God

*Custodes hominum psallimus Angelos
Naturæ fragili quos Pater addidit
Cælestis comites, insidiantibus
Ne succumberet hostibus.*

As, in many ways, priests are more closely united to God than other Christians, and share more fully in His power and authority, so priests more than any others should feel a deeper interest and find a greater delight in contemplating the wondrous works of His hands. "The heavens shew forth the glory of God, and the firmament declareth the work of His hands. Day to day uttereth speech, and night to night sheweth knowledge" (Ps., xviii. 1-2). Yet how few of us pause to listen to the voice of nature, as it proclaims the beauty, the power and the wisdom of its infinite Creator!

If we were a little more spiritually-minded, we would, no doubt, be constantly reading and studying the marvelous book of nature, which lies wide open before us upon every side, and would begin, like the Saints, to acquire an ever-increasing and more intimate knowledge of God's divine attributes. "For," as St. Paul reminds us, "the invisible things of God from the creation of the world *are clearly seen*, being understood by the things that are made; His eternal power also and divinity" (Rom., i. 20).

But, in the present paper, we would say a few words concerning, not His visible, but rather one of His still more wonderful invisible works—a work which is alas! seldom thought of, and but little heeded. We refer to the angelic spirits, who are so closely associated with us, and who should be constantly in our thoughts.

By nature they are indeed far superior to ourselves, and possess qualities and attributes to which we can lay no claim. So great is their excellence and their beauty that theologians assure us that, even were all the loveliness and beauty of all men united and concentrated in one individual, it would be as nothing at all compared to the beauty to be found in a single Angel. "Tota humanæ naturæ perfectio ad angelicam comparata, est instar nihili, et veluti punctum

ad cœlorum immensitatem," writes the theologian, Leonardus Lessius. We may say much the same of their knowledge. They look upon the face of God, and there learn more than is given to the whole race of man on earth to know. The most learned and deepest philosopher that ever aroused the admiration of his contemporaries, is but a simpleton and an ignoramus when compared to the very least of the angelic host.

And, if in beauty and wisdom they so far exceed ourselves, so do they surpass us in strength and power. Of this fact we have many remarkable illustrations in the inspired pages. Thus, to take a single instance, when the chosen people of God were fighting against the Assyrians and stood in some danger owing to the immense number of the enemy, God sent an Angel, who single-handed slew in the camp of the Assyrians one hundred and eighty-five thousand of their armed men (IV Kings, xix. 35), and so enabled Ezechias to gain a great victory.

Lord Byron commemorates the event in a stirring poem, from which we cite the following lines :

Like the leaves of the forest, when Summer is green,
That host with their banners at sunset were seen :
Like the leaves of the forest, when Autumn hath blown,
That host on the morrow lay withered and strown.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed ;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever grew still.

Considering their power and majesty, it is not surprising that their presence, when perceived, inspires not only reverence but even the most intense fear. Thus Daniel, though a great prophet and a saint, no sooner beheld the Angel Gabriel than he fell to the earth, and "lay in consternation upon his face." His courage departed from him, and "there remained no strength in him, and the appearance of his countenance was changed, and he fainted away" (Dan., x. 8).

However, in spite of their celestial splendor and exalted position, the Holy Angels not only regard us with interest and deep affection, but they are constantly rendering us the greatest services and assisting in our spiritual advancement in a thousand ways. The Holy Scriptures are full of instances of the way in which they are employed

by God to carry out the merciful designs of His divine providence, so that we should not look upon them as strangers, but rather as most dear friends, associates, and intimates.

Their connection with man and his trials becomes apparent as soon as we open the Bible. Thus, for instance, we read in the very opening book how God "placed before the paradise of pleasure Cherubims, and a flaming sword, turning every way to keep the way of the Tree of Life" (Gen., iii. 24). Then we also read, in another place, how an Angel appeared to Zachary, and promised him a son in his old age: "Fear not, Zachary, for thy prayer is heard. Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John." How, six months later, the Angel Gabriel appeared to Our Blessed Lady, and told her she was to be the Mother of God. Further, it was an Angel that came to comfort and to reassure St. Joseph in his consternation and said to him: "Joseph, son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost." It was an Angel, too, who appeared to Philip, the deacon, and told him where to go. Indeed, we have many instances of their coming to the aid of persons in danger or distress. Thus, Angels protected Lot and his family at the burning of the wicked cities, and it was only because Lot's wife disregarded their warning that she perished. They also protected the three young men, Ananias, Azarias and Misael, who were thrown into the furnace, "seven times heated," by the order of King Nabuchodonozor. For the Scripture narrates how the Angel of the Lord went down with the three holy youths into the furnace, and protected them, so that not a hair of their heads was even singed. The Angels also protected Daniel from the fury of the seven hungry lions, when he was cast into their den by command of the King of Babylon, who expected him to be torn to pieces almost before he reached the ground. They did even more, for they provided him with food while he remained locked up with these ferocious beasts. It is described in the Bible in this way: "At that time, there was in Judea a prophet named Habacuc, who carried food to the field for the reapers. Now the Angel of the Lord appeared to him, and said: 'Carry thy dinner to Daniel, who is in the lions' den at Babylon.' Habacuc replied: 'I never saw Babylon, nor do I know the den.' Then the Angel took him by the hair of his head, and carried him

to Babylon, and placed him over the den of lions. And Habacuc called to Daniel: 'Thou servant of God, take the dinner that God hath sent thee.' Daniel exclaimed: 'Thou hast remembered me, O God, and Thou hast not forsaken them that love Thee.' Having provided Daniel with food, the Angel of the Lord carried Habacuc back to his own place." If we would learn the true character of the Angels, and their readiness to come to our assistance at all times, we have but to recall their intimate intercourse with such well-known Biblical characters as Tobias and Job, as well as with others, like Judith, who was singularly protected from great and imminent danger by Angels. This she herself confessed, saying: "God's Angel hath been my keeper, both going hence, and abiding there, and returning from thence hither" (Jud., xiii. 20).

We also have a wonderful account of the manner in which Angels assisted Judas Machabeus in his fight against the armies of the Syrian kings. Many other accounts of the doings of Angels are to be met with in the inspired pages of Holy Scripture, such as the marvelous and beautiful vision accorded to Jacob after his flight from the anger of his brother and during his sleep in the desert. In this vision he saw a ladder standing upon the earth and reaching up even to Heaven, while bright and glorious Angels kept ascending and descending upon it.

Or, to take quite another instance, which occurred in Christian times: In the Acts of the Apostles, we read how, in answer to the united prayers of the early Church, St. Peter was rescued from prison by an Angel. The night before he was to be executed, he had to sleep bound with two iron chains between two soldiers, while other soldiers kept watch at the door of the prison. But, at dead of night, an Angel appeared before him, and struck Peter on the side and awakened him, saying: "Arise quickly"; he did so, and the chains fell from off his hands. Then the Angel spoke to him: "Gird thyself, and put on thy sandals, and follow me." He did all that he was told to do, and soon found himself once again at freedom. At first Peter feared it might be but a dream, but "coming to himself he exclaimed: 'Now I know in very deed that the Lord hath *sent His Angel*, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.'" There are many other instances recorded in the pages of the Bible of angelic

intervention and assistance, but the few we have referred to are more than enough to enable us to see how wonderful and how intimate is the intercourse between ourselves and the blessed spirits above, and how ready they are to aid us in all our necessities.

There are two remarkable facts regarding the blessed Angels that must strike the imagination and fill the mind with wonder and admiration. The first is their immense *number*, and the second is their astounding *variety*.

Just think of the many hundreds of millions of human beings actually on this earth alone. Now if, as we all believe, every man, woman and child is accompanied by an Angel Guardian, it follows that there must be far more than a thousand million angels now engaged in the service of man, for statisticians inform us that the human race itself numbers about 1,500,000,000. And, as it is generally thought that the same Angel is never appointed to guard more than one immortal soul, it follows that other millions of Angels exist who never have acted as guardians to all the men, women and children who have preceded those who are now working out their salvation on earth.

Then, besides those who act as Guardian Angels, there are vast multitudes who stand before the face of God, impatient to do His will. Sometimes some hint of this is given us in Holy Scriptures, as, for instance in Daniel, where we read: "Thousands of thousands minister to Him, and ten thousand times a hundred thousand stand before Him" (vii. 10).

Now, as to their number. It is the opinion of theologians that the number of the angels is exceedingly vast. St. Thomas teaches, in common with many others, that the more perfect a creature is, the larger is the number of them that God creates (*Quanto aliqua sunt magis perfecta, tanto in majori excessu creata sunt*). Hence, F. C. Billuart, commenting on St. Thomas, writes: "Ergo rationabile est quod substantiæ immateriales, utpote entia perfectiora, *excedant quasi incomparabiliter* substantiarum materialium" (Billuart, I, Art. II, p. 5).

The inspired Word of God speaks of no less than nine classes or choirs of Angels. These have been divided into three hierarchies. The first is composed of the Seraphim, the Cherubim, and the Thrones. The second is made up of the Dominations, the Virtues,

and the Powers. And the third consists of the Principalities, the Archangels, and the simple Angels. And *each* of these nine choirs is thought to contain an immense multitude of individuals that no man can number.

But, what is yet more wonderful than the portentous number of these celestial spirits, is their extraordinary variety. Each individual is a work of God, and reflects something of His infinite beauty. Each Angel is exceedingly lovely and of exquisite mold, and surpasses anything we have ever seen or even imagined. Yet the marvelous thing is that each is essentially different. Out of the vast host, that no man can number, there are *no two alike*, but every single individual possesses a grace and an elegance and a splendor entirely its own.* For, in creating the Angels God never repeats Himself, nor produces the selfsame charm in any two of their number. So that we might pass from the contemplation of one to another, and find an entirely fresh beauty and magnificence in each. It may be objected that, even in man, there is always a difference, and that no two men even are entirely alike. But the difference between Angel and Angel is not in any sense like the slight differences between man and man. Probably no two men are absolutely alike. However closely one man may resemble another, we may always discover some slight difference, so that we are always able to distinguish one from another. Yet they are all alike, inasmuch as they are all of the same species. But this is not so in the case of the Angels. Though all Angels are of the same genus, yet no two Angels are of the same species. In making this startling statement, we are but following the teaching of the prince of theologians, St. Thomas, who proves that, however innumerable the Angels may be, each individual must be a distinct species of himself (*Impossibile est esse duos angelos unius speciei*).

His thought may be more readily brought home to us by an example. Thus, take such a familiar object as a rose. How great is their variety! We may have roses red and roses white, roses

*As the human race is composed of men with material bodies as well as souls, we naturally expect a common basis of structure and function, owing to the fact of transmission by generation from a common ancestry. Hence, that, within certain limits, men should be like one another, and present no specific differences, was only to be expected. It was quite otherwise in a world of pure spirits, in which there is no heredity and no modification of environment.—J. S. V.

yellow and roses pink, roses wild and roses cultivated, and moss-roses and hedge-roses, and so on. There is the same sort of difference between them, as we find between man and man, because, just as all men are of one and the same species, so all varieties of roses are of the one same species.

With the Angels it is quite otherwise. Instead of varieties of the one species, each individual is a particular species in himself. For, to quote St. Thomas, again: "*Perfectio naturæ angelicæ requirit multiplicationem specierum, non autem multiplicationem individuum una specie.*" Hence, to find a satisfactory analogy, we must not select any particular species of flower and consider the many varieties of the one species, but we must consider the far greater differences which are to be found between one species of flower and all other species. In short, the differences existing between one Angel and another are nothing like the differences between one rose and another: it is rather like the differences between one species of flower and an altogether separate species. Just as, under the one *genus* Flower, we have a vast number of totally different and distinct species of flowers, so under the one *genus* Angel we have a still vaster number of distinct species of spiritual beings. So that Angel differs from Angel, not as rose differs from rose, but rather as rose differs from lily, and as lily differs from tulip, and as tulip differs from chrysanthemum, and chrysanthemum from geranium and sweet-pea, and so on with every separate species in turn. The fact is, God being infinitely beautiful, no creature can reflect more than an infinitesimal fraction of His beauty, and even though each of the unnumbered Angels reflects a *different* portion, there will still be but a very insignificant portion of His beauty reflected, even by the entire heavenly host united. But since each one mirrors forth some different phase or aspect of God's infinite beauty, each will be a new joy and delight to gaze upon, and will fill us with a fresh view as it were of the great Creator.

When we bear in mind that these vast myriads of highly gifted and exquisite spirits are one day to be our companions and our fellow-citizens in our eternal home above, we should take the keenest interest in learning all that we can about them, and should frequently have recourse to them in all our trials, difficulties and temptations. The great Saints and servants of God constantly

invoked them, and missionary and apostolic men are found again and again begging the spiritual assistance of the Guardian Angels for those whom they were trying to convert. Take a single instance of what I mean. In reading the life of St. Ignatius, we are told how one of his companions, named Peter Favre, "had special affection for the ministering Angels, whose work he emulated on earth. He invoked the Guardian Angel of each town he entered, and of each person he addressed in talk, that the tutelary spirit might guide him to the fit word" (Francis Thompson's "Life of St. Ignatius," 249).

It is surprising that this custom is not more common. When we think of the power of the Angels, their zeal for God's glory, and their immense love of souls, we should expect no earnest priest to neglect to secure their valuable coöperation in his daily ministrations. Let us, at all events, not neglect their aid, nor ever fail to call upon them when striving to win souls to God. "Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation?" (Heb., i. 14). Then let us make a generous use of their splendid coöperation, and invite them upon every occasion to help us in saving and sanctifying the multitudes, for whom Christ delivered Himself up to the ignominious death of the cross. If we make a point of doing so, our work will become more fruitful, and we shall receive a greater blessing from Him, who has called us to be the "light of the world" and the "salt of the earth." To Him be honor and glory for ever and ever. Amen!

NEW LIGHT ON THE GREEK OLD TESTAMENT

By H. SCHUMACHER, D.D.

II

It will be recalled that the fundamental result of Dr. Wutz's labor is the establishment of the fact that the Greek translation of the Old Testament (the so-called Septuagint) *is not made from a Hebrew text written in Hebrew letters, but from a Hebrew text written in Greek letters, or from a transcription text.* The far-reaching consequences of this basic result are summarized by Dr. Wutz himself in an article in the *Biblische Zeitschrift* (1924, fascicles 3-4). Since the question is of such extraordinary importance for the history of the text of nearly the entire Old Testament, our readers may be interested in a brief analysis of the main points presented in a new light or cleared up by Dr. Wutz's discovery.

THE DATE OF THE TRANSCRIPTIONS

It is commonly accepted that the Septuagint translation is the product of a movement which started in the third century B. C. The transcriptions used by the Septuagint are therefore of a venerable age. In fact, "the traces of the oldest transcription point to the time of about 350 B. C." (Wutz, loc. cit., 197). Long before the Septuagint, the transcription texts were used, not only in Egypt, but in Palestine itself. It is, however, not probable that the Septuagint translators were in a position to use the archetype of the transcription text. Only copies of it were at their disposal. But these copies were "very well preserved" (Wutz, loc. cit., 201). The transcriptions preserved to this day in the Septuagint version, disturbing as they are, are nevertheless most valuable relics of the original text, and venerable witnesses for this text from a time long before the translation of the Old Testament into Greek. It may still take a long time before we can determine with certainty the various recensions and later modifications of the Septuagint translation. But by means of the ancient transcriptions the *original text* of this translation can now be ascertained to a great extent.

Hence the transcriptions—being reproductions of the Hebrew text in Greek letters, and therefore lucid testimonies of the otherwise dim transition period from Hebrew to Greek—lead us back to the original Hebrew text underlying the Septuagint, and thus permit a safe comparison between the present and the old Hebrew text. The examples mentioned in our former article illustrate how the most desperate cases of Septuagint deviations can now not only be cleared up, but become in many instances most trustworthy evidences for the correctness of our present Hebrew text. “Since the Septuagint generally is a good deal closer to the Old (Hebrew) text, in the majority of cases where the Septuagint appears to be desperately confused and where also the Massoretic text is entirely corrupted, it is nevertheless possible with the help of the Septuagint to reconstruct the old text” (Wutz, *loc. cit.*, 201). “The most intricate Greek translations usually prove to be excellent evidence for the old original text” (*loc. cit.*, 202).

In addition to this, it has to be remembered that the archetype of the transcription text used the *Hebrew consonant text*. The value of this fact will be fully appreciated if we consider that the second column of Origen’s Hexapla (third century A. D.) presupposes already a Hebrew text which is practically identical with our present Hebrew text. But the transcriptions bring us back to the Hebrew text as it existed centuries before our era—*i. e.*, to that *Hebrew consonant text* which formed the basis of the transcriptions. Wutz is convinced that this *consonant text* is identical with the text which was diligently preserved in the sacred archives of the Temple. This alone shows that the epoch-making discovery of Wutz will open new and safer roads to the textual study of the Old Testament than those hitherto known to us. Many surprises are in store for us and many riddles of the Vulgate, the Septuagint, and the present Hebrew text will be solved as soon as the detailed textual study is completed according to the methods prescribed by the new discovery. “Between the Hebrew text of the middle of the second century A. D. and the present (Hebrew) text there exists already wide agreement. Further back we possess (for the establishment of the original text) only the Peshitta, the Samaritan Pentateuch, and, as chief source, the Septuagint. But

just the latter did not only not permit any further progress, but was often in the way as a direct obstacle. The ascertainment of the transcription copies of the Septuagint changes the situation at once. Passages which seemed to have no relation at all with the present Hebrew text prove to be entirely identical with it. Still more frequently there appears in the Septuagint an essentially better text, which, however, shows a direct relation with the consonants of the present Hebrew text" (Wutz, loc. cit., 207). As to the relation between the Hebrew consonant text underlying the Septuagint and our present Hebrew text, Wutz states that "the Hebrew consonant text of the Septuagint was an immediate predecessor of our present (Hebrew) text, and a text which by its far greater accuracy deserves our highest appreciation. The Masoretic text appears in comparison with it often *als der reine Epigone*" (i. e., as the derivative text, loc. cit., 209).

TEXTUAL CRITICISM IN THE LIGHT OF THE DISCOVERY

The textual criticism of the Hebrew Old Testament was heretofore essentially *conjectural criticism*. The chief principle, used as a master key in every difficulty, was: In the Hebrew language consonants can easily be confused. Each scholar used his own subjective judgment in the analysis of a supposed confusion and the reconstruction of the imaginary original text. In the light of the transcription theory such "confusions" of consonants have to be limited to a relatively small number. Besides, it can now be shown that, if such "confusions" of consonants took place, it happened according to definite laws and not at random. Thus, the favorite critical theory that the letter *Aleph* may have been confused with almost every letter of the Hebrew alphabet turns out to be a myth. As a matter of fact, *Aleph* changes with very few letters of the Hebrew alphabet. A great number of the suggestions of conjectural criticism (especially of Wellhausen) have now to be rejected as arbitrary inventions. The fundamental principle for any attempt at a textual reconstruction is the certitude that the "present Hebrew text and the reconstruction must have a very concrete relation as to their textual elements" (Wutz, loc. cit., 208). Any other method is to be considered as a method of mere imagina-

tion. The transcription theory shows that textual phenomena, which appear at first sight most paradoxical, prove to explain one another very harmoniously. Our present Massoretic text contains words which seem to be absolutely contradictory to their Greek equivalent in the Septuagint version. At the same time, these words often seem to militate against the context of the sentence, whereas the Septuagint yields a good sense. A careful analysis of many textual problems reveals the fact that the Septuagint translation is based on the correct Hebrew original, whereas the present Hebrew text, either by a wrong combination or a wrong separation of the same original consonants, presents nonsense. Tiresome and minute labor is necessary to clear up innumerable obscure passages. But we will be surprised by solutions which hitherto were never thought of. How interesting and important these solutions will be may be illustrated by an example. St. Paul quotes in Heb., x, 5, a passage of Ps. xxxix, 7: "But a body thou hast fitted to me." St. Paul quotes according to the Septuagint text of his time, which is in agreement with our present Septuagint text. If we look up the Douay version for this Psalm, we find there a quite different text: "But thou hast pierced ears for me." The basis for the reading of the Douay version is the Vulgate text: "*Aures autem perfecisti mihi,*" which harmonizes with the present Massoretic text. The fact is that the Douay version with the Vulgate and the present Hebrew text do not represent the original, whereas St. Paul's Septuagint text gives us the original correctly. Here is another example. Ps. lxxxvi, 4, reads in the Douay version: "I will be mindful of Rahab (Egypt) and Babylon knowing me. Behold the foreigners, and Tyre, and the people of the Ethiopians, these were there." The Vulgate text from which the Douay version is made has here accordingly: "Memor ero Rahab et Babylonis scientium me. Ecce alienigenæ, et Tyrus et populus Æthiopum, hi fuerunt illic," which fairly agrees with the present Hebrew text. But, by the transcription theory, it can be proved that the original Hebrew had a considerably different reading: "Buffalos are Rahab and Babylon with their inhabitants. In Philistea and Tyre (they are) asses that are born there." (Cfr. the article of Bernhard Walde, in *Hochland*, fascicle 2, pp. 500 sq.)

THE LINGUISTIC IMPORTANCE OF THE DISCOVERY

The Hebrew vocabulary owes to the new discovery quite a considerable debt of gratitude. A great number of lost Hebrew roots, which were once in the original Hebrew text, are again brought to light. Wutz states: "So far I could note more than three hundred roots which belonged to the older (Hebrew) text and which the Septuagint for the greatest part recognized correctly" (loc. cit., 212). In our present Massoretic text these roots appear always mutilated in one form or another. Besides, the Septuagint used a good number of old roots by a mistaken reading of the transcription.

Interesting light will be shed by the transcription theory on the *Hebrew grammar* and *Hebrew language* in pre-Christian centuries. "Quite generally we make the observation that, in the second century B.C., the thread of the old tradition breaks off, and that nobody was able to connect it again. When in the days of Akiba and Aquila the attempt was made to take up the old threads, it was already too late. One could not find them any more" (Wutz, loc. cit., 213).

THE TEXTUAL VALUE OF OUR PRESENT OLD TESTAMENT
MANUSCRIPTS

Our manuscripts have their own history, and not every one has the same value for the ascertainment of the original text. Wutz makes the interesting observation that our well-known *Codex Vaticanus* still preserves "the old pre-Christian forms, whereas *Codex Alexandrinus* modified the same forms according to the second column (of Origen)" (loc. cit., 204). This proves that "*Codex Alexandrinus* represents a complete recasting of the old Septuagint" (loc. cit., 204). Besides, the attempt to harmonize the old text with the later caused "mixed forms which never existed" (loc. cit., 204). Many later codices have therefore to be discarded in the search for the transcription text. "Only in *Codex Vaticanus* is it possible by the majuscules to ascertain the direct ancient form of the transcription copy. In *Codex Vaticanus*, therefore, every single letter is valuable" (loc. cit., 205).

Also for the translation of the original text *Codex Vaticanus* is our best and most reliable document. In some places this *Codex*

is the only witness for the correct original reading, whereas all other Codices wander astray. Wutz ventures the statement: "The oldest Septuagint text is always and exclusively preserved in *Codex Vaticanus*. *Codex Vaticanus* is a bad copy of an excellent original, whereas all other manuscripts are only excellent copies of a later Septuagint recension" (loc. cit., 205 sq.). Wutz points out another remarkable characteristic of *Codex Vaticanus*: "*Codex Vaticanus*, in the text of its Greek translation, is based exclusively on an older Hebrew consonant text, which is not only older than the time of the Hexapla or the Aquila period, but also goes far back beyond the Hebrew text of the *Koine*, which was in use at the time before Theodotion and at the time of Christ, of the New Testament, and of the succeeding oldest Christian writers" (loc. cit., 206).

For all these reasons Wutz probably will prove to be right in considering *Codex Vaticanus* as the most valuable document for the pre-Christian biblical text of the *Old Testament*, since "it leads us back not only to the scholarly schools of Alexandria, where the Hebrew transcription texts were for the first time translated into Greek, but also conducts us into the secret archives of the Temple of Jerusalem, where the precious sacred scrolls of the Fathers were preserved with indefatigable zeal" (loc. cit., 213). The detailed proofs for the theory of Wutz will appear in two volumes, "*Beiträge zur Wissenschaft vom Alten Testament*" (Kohlhammer, Stuttgart). This work will be followed by a new critical edition of the entire Hebrew Old Testament, beginning with the Psalms.

LITURGICAL NOTES. II.

BY THE BENEDICTINE MONKS OF BUCKFAST ABBEY

Liturgical Actions

I

Outwardly, the Liturgy of the Catholic Church is made up of two elements, namely, actions and words. One might even classify liturgical words or formulas with external and visible actions, for speech is a sensible thing, though the object of a different sense from that which takes cognizance of those actions which are performed in the discharge of sacred functions. Words are, in fact, by far the most important element of the Liturgy. In the Latin Liturgy in particular, stress is laid, not so much on what might be described as outward show, as on oral and choral forms of prayer. There are indeed very few, if any, ceremonies which are not accompanied, and as it were interpreted, by words uttered simultaneously with their performance.

It is sheer affectation on the part of Protestants to accuse the Catholic Church of having given a preponderant importance to the ceremonial side of divine worship, to the loss of the oral. We need not be delayed by a detailed refutation of such an objection, since it can only come from, and influence, those who have no knowledge of what our Liturgy really is. Suffice it to say that to abolish all or most external acts or bodily gestures in divine worship, would be doing violence to human nature. There are gestures and acts which are found among all classes and races of men: hence, it seems legitimate to infer that they are the natural and spontaneous, and all but instinctive, manifestation of the dispositions of the soul. To stand or to kneel, to sing and to dance, are gestures common to all ages and countries. Such actions are found in the performance of religious functions all the world over.

The Catholic Church has ever been guided by an unerring instinct, springing from her intimate knowledge of humanity. This instinct has caused her to adopt for her use, and to adapt to the service of the true religion, whatever is unquestionably the common heritage of mankind. These bodily actions or gestures thus become part of

a religious and supernatural act—expressing outwardly, and rendering yet more intense, the inward dispositions of the worshipper.

CEREMONIAL STANDING AND SITTING

The attitude of the body during divine service is inspired by the character of the office, or liturgical act, which is being performed. Without any doubt, the body is able to show forth some of the moods and emotions which sway the soul. All men are impressed by the dignity and majesty of carriage and deportment which one associates with kings and rulers of men. *Et vera incessu patuit dea* (Her gait proclaimed her a true goddess), says Virgil in a line which admirably describes the power of expression of deportment and attitude.

The early Christians appear to have prayed standing, even as the Jews are wont to stand during the ceremonies of the temple worship, as well as at their private devotions. We gather this from many as incident in the Sacred Text. Thus, we are told that two men went up to the temple to pray (that is, for their personal devotion), and they both stood:

“The Pharisee *standing*, prayed thus within himself
And the publican, *standing* afar off. . . .” (Luke, xviii. 11, 13).

In Mark, xi. 25, our Lord tells His disciples: “When you shall stand to pray” St. Cyprian says (*De Orat.*, II): “When we pray, our words and entreatings must be under control. There must be quietness and modesty in them. *We must consider that we stand in God’s presence.* The carriage of body and the measure of voice must find acceptance with the divine eye. . . . Let a worshipper be not ignorant how the Publican prayed with the Pharisee in the temple; not with the presumption to lift up his eyes to heaven, nor having confidence to upraise his hands, but striking upon his breast, and giving testimony of the sins enclosed within, he implored help from the divine mercy. . . .”

From the earliest times it was customary for the priest and other ecclesiastical persons to stand whilst fulfilling their sacred functions, or during the celebration of the divine offices. An erect posture seems to befit him who is a mediator or go-between. According to St. John Chrysostom, to stand erect is the fitting attitude of a priest (*Hom. ad Heb.* xviii). Even a bishop stands for the more

solemn acts which belong to the administration of the Sacraments. The priests of the Old Law stood erect when serving the altar. Thus it is said of Simon, the high-priest, the son of Onias: "When he went up to the holy altar, he honored the vesture of holiness. And, when he took the portions out of the hands of the priests, he himself stood by the altar. And about him was the ring of his brethren: and as the cedar planted in Mount Libanus, and as branches of palm trees, they stood round about him" (Ecclus., l. 12 sqq.) In many medieval pictures of the Supreme Sacrifice (viz., that of the Cross), our Lord is represented not so much as hanging on the Cross, but, as it were, standing against it. In course of time the Church has greatly mitigated the obligation of standing during the sacred functions, but never has she permitted either a priest or bishop to consecrate the Holy Eucharist in any other position but a standing one—with the exception of a few particular instances where the Pope granted leave to a priest to say the whole Mass seated. However, when such a permission is granted, it is always on condition that Mass be said privately, so as not to excite wonderment among the people.

Clergy and people likewise stood during the chanting of the psalms or the celebration of the Divine Office. St. Benedict, in his Rule, takes it for granted that a standing position is the only one to be taken by monks when they are engaged in the praise of their Creator: *Consideremus qualiter oporteat nos in conspectu divinitatis et Angelorum esse, et sic stemus ad psallendum, ut mens nostra concordet voci nostræ* (Reg., cap. xix). However, the holy patriarch expressly states that the monks are to be seated during the reading of the lessons: *residentibus cunctis disposite et per ordinem in subselliis* . . . (cap. xi). Rigorists of all times have frowned upon the practice of sitting in church. Thus the stern Peter Damian, about the middle of the eleventh century, gives vent to his indignation at the laxness of the time: *Ecce ubi Seraphim sedere non audet, sedet homo luteus!* That is just it! The holy man forgets that we are *homines lutei*, creatures of flesh and blood, not pure spirits that know not bodily fatigue.

Permission to sit down, at least during the reading of the Scriptures, and perhaps whilst sermons and homilies were delivered by the bishop, was granted to the faithful from a very early time—cer-

tainly to the aged or the sick. St. Paul is perfectly explicit. In his First Epistle to the Corinthians he gives us a description of the liturgical life of the early believers. Speaking of the abuses that had crept into the assemblies of the faithful by reason of the very gifts that were then freely bestowed by the Holy Ghost, the Apostle says: "Let the prophets speak, two or three, and let the rest judge. But if anything be revealed to another *sitting* (viz., among the congregation), let the first hold his peace" (I Cor., xiv. 29, 30).

In the Acts of the Apostles we get another glimpse of a Christian assembly. When Paul reached Troas on his journey to Jerusalem, the first day of the week (viz., Sunday) came round, and the faithful assembled "to break bread": Paul, who was to depart on the morrow, discoursed with them, "and he continued his speech until midnight . . . and a certain young man named Eutychus, *sitting on the window*, being oppressed with a deep sleep . . . fell from the third loft down" (Acts, xx. 7, 9).

On the other hand, we meet with stray allusions in the homilies of St. Augustine, which make it clear that his audience stood whilst he discoursed to them. Thus, on many occasions the kindly bishop asks forgiveness for the length of his homily, the more so because he is seated and they have been standing around him all the while. (*Liturgy of the First Three Centuries*, § 96.) Probst affirms categorically that the custom of sitting down for the lessons and the homily was general, even during the first three centuries. But there were exceptions to this rule—certainly in the church of Hippo. However, already Tertullian speaks of a *cathedra* and of benches (or forms), though he declares that it is blameworthy to be seated during prayer. There is an interesting passage in his book "De Oratione" which may be quoted here. Tertullian says that he does not "see clearly the reason why it is the custom with some, prayer being concluded, to sit down: unless if that Hermas, whose writing is commonly entitled 'The Shepherd', having finished his prayer, had not sat down upon his bed, but had done something else, we might insist on the observance of this also. Surely not: for even here 'when I had prayed and sat down upon my bed' is put simply in the course of narration, not as a model of discipline, otherwise one should pray nowhere, save where there is a bed. . . . Moreover, seeing that the heathen do likewise, in sitting down after pray-

ing to their puppets, it deserveth to be blamed in us, were it only that it is observed in the case of idols. To this is added a charge of irreverence also, to be understood even by the Gentiles, if they had any understanding. If, indeed, it be irreverent to sit under the eye . . . of him whom thou especially reverest and veneratest, how much more exceedingly irreligious is that act under the eye of the living God, the Angel of prayer still standing by, unless we are reproaching God for that our prayer hath wearied us" (cfr. "Library of the Fathers," *Tertullian*, I, 308).

Such rigorism could not last long. But the faithful invariably stood when the Gospel was read, for Sozomen (*Hist. eccl.*, VII, 19) declares that the custom prevailing in Alexandria of remaining seated even during the reading of the Gospel, was something unheard of in the entire Church.

II

From the earliest times it was customary for the bishop to be seated whilst presiding over the assemblies of the faithful. To this day the chair (*cathedra*) of St. Peter is preserved and venerated in Rome. In the old basilicas we invariably find the bishop's chair facing the altar, and even in the Catacombs a seat is dug out of the rock in the center of the apse of the subterranean churches. The *cathedra* is the outward symbol of the authority with which the bishop is invested, as judge, teacher and father. The Pontiff, enthroned and surrounded by a crown of priests and other sacred ministers, is the earthly image of Him of whom the Church sings with impressive solemnity on the Sunday within the Octave of the Epiphany: *In excelso throno vidi sedere virum, quem adorat multitudo Angelorum, psallentes in unum: ecce cujus imperii nomen est in æternum* (Introit).

The beginning of the pontificate of a Pope, or bishop, dates from the day on which he takes possession of the *cathedra* of his church. We still have five sermons pronounced by St. Leo the Great on the anniversary of his enthronization, which are described as having been preached on his birthday (*Natali ipsius*). The episcopal chair of Rome (the Chair of Peter) is the symbol of supreme power. Whoever is enthroned in Peter's Chair, succeeds to Peter's office, and Peter lives in his successors: *Manet ergo dispositio veritatis et*

beatus Petrus in accepta fortitudine petræ perseverans, suscepta Ecclesiæ gubernacula non reliquit. To such an extent, says the great Leo, does St. Peter retain the government of the Church that whatsoever is successfully accomplished by us, must be attributed to him: *Si quid itaque a nobis recte agitur recteque discernitur, si quid a misericordia Dei quotidianis supplicationibus obtinetur, illius est operum atque meritorum, cujus in sede sua vivit potestas et excellit auctoritas* (*Sermo III de Natali ipsius, 3*).

As early as the close of the second century, Tertullian identifies the chairs of the Apostles with their supreme office—the very chairs on which they sat when teaching their flocks, and which were still carefully preserved and not wholly vacated by their venerable occupants. “Visit the Apostolic Churches,” says the great Apologist (*De Præscript.*), “in which the very chairs of the Apostles still preside in their places” (*percurre ecclesias apostolicas apud quas ipsæ adhuc cathedræ apostolorum suis locis præsident*).

Thus the *cathedra* of Rome is the chair of Peter, and he who occupies it is one with the Prince of the Apostles. Speaking of a vacancy of the Roman See, St. Cyprian uses the following remarkable words: *Cum locus Fabiani, id est, locus Petri . . . vacaret.* From all this we gather that the bishop is seated, when presiding over the assembly of the faithful, in order to show forth his power to judge and his authority to teach. He is the full embodiment of the *regale sacerdotium* of the New Law: hence, seated on his chair of authority, he may lawfully exhort and communicate sacramental grace and character. Thus he baptizes, confirms, and ordains while seated. But all the prayers which accompany the administration of the Sacraments are said standing. In like manner even the bishop must stand at the altar during the oblation of the adorable Sacrifice and its consummation in Holy Communion, like any ordinary priest; and, though a long-established custom prescribes that the Pope, when he celebrates pontifically, leaves the altar before the Communion and receives the consecrated Elements at his throne, he yet does so in a standing position.

III

There is little or no difficulty in showing that the custom of sitting down during the lessons from the Scriptures and other books, or

during sermons, is fully justified by the practice of all the centuries. What seemed at first unthinkable was that the assembly, or the clergy, should be seated during the singing of the psalms or the recitation of prayers. Thus, St. Benedict takes it for granted that his Monks stand during the psalmody: *Sic stemus ad psallendum ut mens nostra concordet voci nostræ* (Reg., xix.). When the psalmody is concluded, let all be seated with due seemliness and their proper rank (*disposite et per ordinem*), whilst the lessons and responsories are being read; but, as soon as the reader begins the verse: *Gloria Patri*, all must rise; *mox omnes cum reverentia surgant* (Reg., xi.). In the East, which is more conservative than the West, and where traditions and ancient customs are more long-lived, by far the greater part of the Divine Office is said standing.

The African Church appears to have been more strict in this matter than any other, for we learn from the writings of St. Augustine and those of Optatus of Milevis that there were no seats at all for the people, so that the only attitudes possible were either to stand or kneel. This rigorism must have rendered attendance in church exceedingly difficult for most Christians, and altogether impossible for the weak, the aged and the sick. Hence St. Augustine speaks approvingly of the custom of other churches which displayed greater leniency towards human weakness. The passage occurs in the thirteenth chapter of the Saint's beautiful treatise, "*De catechizandis rudibus*," a book that should be studied by all those who are engaged in pastoral work: it is a veritable parish-priest's manual, as up-to-date as could be desired though written in Africa some fifteen centuries ago. "It often happens," says St. Augustine, "that he who was at first a willing hearer, through being fatigued either by listening, or by *standing*, now yawns and gapes instead of expressing approval, and even against his will shows his wish to depart. Upon perceiving this, we ought either to refresh his mind by saying something seasoned with discreet cheerfulness . . . or we ought to relieve him by offering him a seat, although without doubt it were better, where it can be done with due regard to propriety, that from the first he sit and listen; and certain churches beyond sea act with much greater wisdom and foresight, in which not only the bishops address the people sitting, but seats are provided also for the people themselves (*longeque consultius in quibusdam Ecclesiis transmarinis*

non solum Antistites sedentes loquuntur ad populum, sed ipsi etiam populo sedilia subjacent), that so the weak be not wearied with standing, and thus have their minds withdrawn from that attention which is most profitable, or even be compelled to depart. And yet it makes a great difference whether it be one of a great multitude who withdraws himself to recruit his strength . . . or whether the person departing be one who has to be admitted to the first Sacraments; for the most part unavoidably compelled, lest he even fall to the ground, overcome by weakness. . . . I speak from experience, for a certain man from the country acted in this way when I was catechizing, whence I have learned how greatly it is to be guarded against. For who can put up with our haughtiness, when we suffer not to sit in our presence men who are our brethren, and yet a woman sat and listened to the Lord Himself, whom Angels stand and minister to . . .” (cfr. “Library of the Fathers, XXII, 209).

In many churches in England, during the Middle Ages, there were no seats in the main body of the building and only stone seats ran along the walls on either side: the aged or infirm were allowed to occupy these seats, or to lean against the walls for support. From this custom we get the saying: “The weak go to the wall,” though the meaning of the proverb is now very different from that which it had originally.

It is quite clear, then, that during many centuries both people and clergy stood in church when engaged in prayer, and in some local churches they stood even during the lessons and the homily. It is less easy to ascertain the exact time when it became permissible to sit down, not only during the readings and the sermon, but even during the sacred psalmody. To this day some Eastern churches (at least those set apart for monks) have neither seats nor choir stalls. In their place staves, not unlike crutches, are provided, on which the clergy or monks lean. These crutches were not wholly unknown in the West, for the second *Ordo Romanus* ordains that these aids to devotion should be put aside during the reading of the Gospel (*dum evangelium in Missa cantatur baculi omnium deponentur de manibus*).

When monks and clerics were at last allowed to be seated, they sat at first on mats, at least in the East, and on stools. In course of

time these humble stools became the gorgeous, canopied choir stalls which we admire in the great medieval cathedrals, such as Amiens in France or Henry VII's Chapel at Westminster Abbey. As a modern writer remarks, architecture and sculpture have vied with each other in making the choir, with its encircling stalls of carved wood, a thing of marvelous beauty.

As late as the fifteenth century, the Council of Basle prescribes that the choir should rise for the *Gloria Patri*, even though the clergy were permitted to sit down for the psalmody. It is now a universal custom to sit down during the recitation of the psalms, even in many Eastern churches.

During the private recitation of the Office, it is of course lawful to be seated, even when we recite those parts of the Office where the rubrics prescribe that the choir (or the celebrant) should either kneel or stand.

AS A MAN LIVES

A True Story

By WILL W. WHALEN

Father Pete tapped timidly at my chamber door. He was always timid about coming into my room or the pastor's, as if the old seminary regulation of "solitary confinement" still obtained. Perhaps many years of studious solitude had left their imprint on his subconsciousness. Father Pete had always been in a clerical school, being thus trained from his youth.

The curate preceding this St. Peter of ours was a young man of unlimited leisure and infinite jest and most excellent fancy. He received a delicately worded notice from the bishop to cease parking in his confrères' private apartments. The Yorick curate had been trained up to philosophy in a secular college, and somehow the *dolce far niente* of his "rah! rah!" days still clung. You've heard the joke about the daddy who said he spent ten thousand dollars for his collegiate son's education, and got only a "quarter-back."

But once in your sanctum, and an argument started, Father Pete was anything but timid in fighting for his opinions. He loves pious reading better than I do. He can even get a kick from *all* of Isabel C. Clarke's numerous typewriter progeny, as year after year they stream out from their fountainhead. I read one of her books, and called it a day.

Father Pete's lean eyebrows—they look as if the moths were at them—were drawn together in a fretful line.

"Say, Bill, I've a horrible sick-call down on Sewer Street. I fear I'm going to lose out in this case. I've been hot on the trail of the man to receive the Last Rites, but without success."

"Give me the number, Peter, of this *quo vadis*. I took the census down in Sewer Street, and I know every bird that coops in that district. I must have encountered your fellow."

"You've never met him—Jim Woods. Or anyhow that's the name he sails under now."

Jim Woods! Yes, indeed, I did know James—Jim, who boasted that only a funeral would ever get him within a church, barring his own, which very likely would hurry by the vestibule, and not stop

for a Requiem Mass. When anybody said, "Home, James!" Jim made a dart for a low grog shop, or cutpurse dive, or some other unpoetic law-breaking establishment.

One of my former clerical collaborators used not to waste the persuasive words of human eloquence in dealing with such cases, but threatened bodily punishment. He believed in treating 'em rough. He was young then, this exponent of red, right-handed Christianity. Now he has dropped the methods of Samson, and taken upon himself the ways of Aaron, leaning more heavily on his tongue than on his fist.

Jim Woods purged that aggressiveness from the system of my friend who "packed the punch." Jim was queasy, bilious and vituperative as the result of a fast and furious week. His devoted sister introduced my husky confrère.

"You stop persecuting this good woman, or I'll clean up this bedroom with you!" was the ominous threat of the curate, who wasn't a mean hand at wrestling.

But the battle is not always to the strong.

"Get out of this room, Kate!" Jim commanded his sister. Then he reached for a water pitcher, and bang! it shattered a window-pane within an inch of the Napoleon priest's head.

Below in the street mused a cop, a good ten minutes' run away from his post of duty. He was dreaming of Nell, the lovely telephone girl, who invariably gave her patrons the wrong number. The morning blasphemy Nell was responsible for made a fearsome total. Perhaps Nell didn't hear well, for nobody ever saw her ears. With her newest boyish bob, she looked as if the back of her head had been hit by a wicked scythe, while two Maud Muller hayricks loomed on either extremity of her jaws. The ricks seemed endowed with life and fluctuating, for Nell chewed gum.

It fairly made one's head ache to look at Nell in her shingled condition, and it made the cop's heart ache that she stuck to the unblest single state. Why worry about the ting-a-ling numbers of a whole city and its suburbs, when she might with a single little word have a permanent number of her own? The shepherds of Morocco wear only one long strand of hair, the rest of their scalps being shaven clean. By means of this lock, the faithful

Moslem trusts to be toted to eternal bliss. The Mohammedan angels would have to drag Nell into glory by the ear muffs.

To the dreamy cop, Nell was feminine perfection without hair or ears, though her latest dress revealed she owned the lost arms of the Venus de Milo.

The water pitcher from the window above hurtled into the cop's daydream within an inch of his chin, and destroyed the side window of an irremovable Ford. Bluecoat lifted a languid eye, and paused ere mounting the stairs. Very likely a pleasant marital dispute! Why should he spoil a good wife's victory, when her aim was bad enough already?

The curate got a bird's-eye view of the low-browed Jim's truly noble chest expansion and biceps, and realized that he himself was a bit out of training; he also felt in that disgusting hour a little off his feed. He incontinently commended Jim to the seven legions of angels—or the furies—and meekly but expeditiously departed from the spot, leaving his Ritual behind him.

As my Napoleon friend hurried forth, the cop whistled reflectively. Evidently the priest had failed to bring about peace. What hope for the poor minion of the law? And the cop, being a wise future husband, felt that, if ever he and Nell waged a vociferous argument and a glass pitcher came his way, he wouldn't thank the majesty of the law for strutting and butting in. So Bluecoat went back to his duty ten minutes' run away, though it took him a half-hour to get there.

Father Pete wasn't a boy who carried a nasty punch in his pocket. His ways were the ways of nuns, who somehow count a lot of victories to their credit, or who could count 'em, if they stopped long enough for such contemplation.

Now poor Father Pete, my little saint of the impossible, with a thorny frown worrying all over his forehead, stood there, asking me with my worldly tinted piety to help *him* win out with Jim Woods. I weighed up that puny one-hundred-and-twenty-five pounds of zeal, and concluded that Sewer Street was hardly the place for little Father Pete alone at night.

Down we plodded into that murky underworld section. We didn't talk, for Father Pete had with him the Great White Silence that speaks out of our human storms. I had time for thought. I don't

know what was passing in Father Pete's head, but I guessed, for he never can say a prayer without moving his lips. God's mysterious ways, and His refusal to interfere with a man's free will! Otherwise it would be hard to understand why prayers like Father Pete's don't invariably bring results. Won't we learn a lot of things, now insoluble, when we no longer see darkly through the glassy eyes of the flesh!

In passing, I looked up at the shattered windows of an old house, from the garret of which waved a dirty, ragged white lace curtain—like a valiant soul in Purgatory warning the sinning world. I remembered a midnight visit to that shack. The doctor's message to me was delayed in transit. Maybe another victory for Nell, the beautiful telephone belle, who so often impeded traffic on the wire by flashing out wrong signals.

The daybreak was fluttering her wings in the false dawn before I located that shack. My patient was an old woman with her forehead split. I did what I could for her, after she had fervently received the Last Sacraments. At her age, one couldn't take chances. She was sighing for a cup of tea. I'm not a bad hand at tea, having traveled extensively with an English friend who finds it his lone dissipation and refuge. The worst jag I ever had on was one night when I swilled six cheerless cups of the non-inebriant during a conversational barrage. I was dizzy all the way home.

I brewed her a pot, and then tidied up her bedroom, all the time probing her gently with questions. The loyalty of mothers; of all good women, for that matter! Even to the priest she would hardly tell that her son was responsible for the terrible beating, and I must visit—and console!—him in the jail. I sighed for all that wasted love. Poor old woman, my voice broke the day of her funeral Mass.

We were now at Jim Woods' domicile. One of those horrible houses that you must go to a Dickens novel of very low life to visualize. The sister of Jim met us gratefully at the door. She was old before her time from abuse and worry. How her face lighted up in that drab, dusty hallway as we entered! The blessed candle blazing innocently in her hand was scarcely brighter than her eyes.

"Two priests! And for Jim! May I have such luck at my end!"

whispered the simple soul, more to herself than to us as she led the way up the stairs.

As Father Pete opened the door of that sickroom, a cold chill struck me full in the face, as if some demon thrust out his clammy hand to keep away the White Purity of the pyx, and the guarding angels warded off the blow from Him, and instead it came to me. The room was spotless, thanks to Miss Woods, and yet that horrible sensation lingered about me like an invisible presence. The light of the blessed candle seemed to keep all its gold to shower down on the tiny corporal; only the garish electric lamp shone on the face in the bed.

What a brute of a man Jim was! Devilish imps must have worked hard all during his lifetime to draw, as in a mural, his dark deeds upon the human clay. He glared fiercely at both priests, and his lips curled in scorn at his sister. His tongue clicked weakly, as if with an oath.

Father Pete glanced at me from under his moth-eaten eyebrows, now quivering like fretful little quills. It was to confess to me that he hadn't yet succeeded in winning a confession from Jim Woods. I led the sister out on the landing, where we stayed for a very long time. We didn't talk. If I'd felt like it—and God knows I didn't—she was too worried to do anything but pray. A priest hates to say insincere things, and to bludgeon her with the truth would be like Nero inflicting a torch on the blistering body of an early Christian.

I wondered whether she felt that chill that even the rainy night couldn't account for? I saw her rosary slipping through her fingers. I'm sure the Sorrowful Mysteries:

"Ochone! But it's many and many a year
I've turned from the Joyful deeds,
And I cry on the Sorrowful Mysteries
With tears as big as my beads."

I watched her fingers mechanically. How she lingered over every several bead!

The Agony in the Garden! She seemed to be counting every lone drop that oozed and splashed down on the cold ground in the pitiful moonlight. She was hoping that the Bloody Sweat would wash that guilty soul clean.

The Scourging at the Pillar! Every lash that cut into the patient, tender Body of Mary's Son to atone for the sins of the flesh He never committed.

The Crowning with Thorns! The cruel, strong spears that forced their way into the seamless brow, the home of love and sacrifice, while the scarlet drops leapt forth in protest.

The Carrying of the Cross! The long, hard road that could have only one bitter conclusion, with sin mocking the Redeemer as He staggered on to the end.

The Crucifixion! There the hard wood with its greedy arms extended, the souls of the departed just in the shadows eagerly waiting for the Son of Adam, who was also the Son of God, to join them.

Miss Woods' fingers lingered on the crucifix, worn shiny:

"O Tree on whose triumphal breast . . .
On whose dear arms, so widely flung,
The weight of this world's ransom hung.

.
Bend thy boughs, O Tree of Glory!
Thy relaxing sinews bend;
For a while the ancient rigor
That thy birth bestowed suspend:
And the King of Heav'nly Beauty
On thy bosom gently tend."

Her fingers began their pilgrimage again. Two decades more! She was again at the Scourging. Would those two men in that inner chamber never be done! Third Sorrowful Mystery! The thorns of worry and doubt and dread were driving into her patient brain—when at last, after that century of agonized wait, Father Pete swung back the door.

We entered. Still the golden flame of the candle never penetrated the shadows about the face of the dying man. He seemed already a soul shut away from the Light Eternal. Father Pete's wiry eyebrows were beaded with sweat, his thin cheeks drawn, his breath labored. Again I recalled a weary Man who had climbed laboriously up a steep skull-shaped hill.

Miss Woods gazed at the Viaticum, as the priest raised God, ringed in white mystery, above the sullen, dark face on the pillow. She saw Immaculate Love laid on the tongue of her brother, and she buried her face with a sob of gratitude in the counterpane.

I was kneeling at the foot of the bed, as Father Pete turned away to reach for the holy oils. The little priest's nervousness delayed him. Jim Woods reared up swiftly, suggesting nothing so much as a venomous cobra. His face distorted suddenly with hate. Anticipating an attack on poor little Father Pete, anxiously I planted my elbow on the foot-rail of the bed, half-lifting myself, ready to leap between the two.

Jim Woods coughed chokingly.

Something white and round and small flew through the air in my direction. My elbow was still on the foot of the bedstead with my hand spread out flat. Like a dove, the tiny round whiteness stuck right in the center of my palm. Instinctively my fingers closed protectingly on the Host, while a cold sweat trickled down my spine.

Neither Father Pete nor Miss Woods observed—thank God!

I never saw the rest of the ceremony. My anguished, stricken brow hit the bed foot with a thud. I knew that, in that hideous moment, the battered soul of Jim Woods went out to be weighed in the balance of God and found wanting, even before the consecrated fingers with the oil and cotton touched the stiffening eyelids. I heard, "Depart O *Christian* soul!" and I stifled a groan by pressing my lips against the bed till they were bruised.

Father Pete and I paused in the doorway with Miss Woods, after I had drawn a sheet over the frightful countenance that was to haunt me, waking and sleeping, for weeks.

"I'll always be happy," she told us. "We won out at the end. Now he can be buried with a Mass."

I had manipulated Father Pete's little corporal out of the burse, and the tiny packet over my heart seemed to throb with Its hidden life. On our road back to the rectory, through the pitch-dark night that seemed to me clouded from hell, Father Pete waxed voluble.

"Bill, you'll never know what I went through tonight. Jacob wrestled with an angel, but I fought seven devils. That man, I feel, was under demoniac possession."

Father Pete fairly skipped along, he was so jubilant, till he bumped into a rude water plug.

Then he began to quote Shakespeare—an evil habit of his, when he's extremely well pleased. Father Pete one time appeared in a fearsome college performance of "Hamlet," and, in times of

intense jubilation, he inflicts on my callous ears snatches from the Ghost's mouthings. Tonight I listened more patiently than is my wont. Poor little Father Pete!

"Jim Woods was nearly cut off even in the blossoms of his sin, unhousel'd, disappointed, unanel'd; no reckoning made, but sent to his account, with all his imperfections on his head. . . . Oh," he concluded, "there are so many things about the case you don't know."

There was one thing about that case that Father Pete never knew. How could I ever shatter his dream of victory! Dear God, we have enough failures to our priestly credit!

A long time I waited till Father Pete's half-open door and his fully open mouth told me this exhausted body was asleep. Then I tiptoed down the stairs to the church, and opened the tabernacle door. I put the little gold-lidded ablution cup, with its precious Contents, into the silk-draped interior. Then I breathed my best prayer of reparation. The evil night raven had gone out into the eternal dark. The gentle Dove was returned to His little Ark under the heart-red glow of His sanctuary lamp.

SOME LETTERS AND COMMENTS. VIII.

By FRANCIS A. ERNEST

My uncle was not brilliant and was neither a scholar nor a student, but he read a good deal and his reading was of the most solid kind. When I was studying theology, he sometimes surprised me with his pertinent questions and keen observations and judgments in theological matters. He wrote at least one sermon a week. He told me once that, before ordination, he and his classmates had been warned against sacerdotal laziness in general and against the too common practice of slipshod preaching. In his young fervor and zeal, he made a promise to our Lord that he would take special pains with his sermons and write his usual Sunday address. This became a considerable burden in the course of the years, but he kept his promise as if it had been a solemn vow, binding under pain of grave guilt. After he had acquired the facility of expression and of verbal extemporization which is the fruit of faithful writing, he no longer followed his manuscript literally in his preaching, but, as far as my observations went, he never failed to write out his weekly sermon, though this was at times heroic work. To the very end he sketched every public address he had to make, provided he had proper notice beforehand. He often said to me that fidelity to this practice had meant much to him in every way, and that he always felt confident when he had to speak, even though he could not even read over what he had written. His example and admonitions have meant much to me, and, though I have not been as faithful to this practice as he was, yet I have profited immensely by such writing as I have been doing, and I intend to do much more of it in the future. Our professor of homiletics often told us that a sermon which is original in thought and composition is worth more to us, and probably to the people, than ten sermons stolen or plagiarized from a book. Alas! if only there were an effective remedy or cure for laziness!

In his younger years my uncle's health had been poor, and he had to take constant care of it. He lived very abstemiously, and managed to do more work and to stand more fatiguing labors than stronger men in the priesthood. He often deplored the fact that too many priests break down, and become semi-invalids or die in

their best years, when they should be in their intellectual and spiritual prime and be able to do their very best work. He convinced me that a priest can do much hard work without injuring his health, if he has the good sense to observe a few simple hygienic laws, and has acquired habits of regularity and of temperance in certain pleasurable indulgences. I could never tell in which one of his pastoral activities he was most interested, because he seemed to give his undivided attention to everything that concerned the spiritual welfare of his people. I believe, however, that his pet interest was in the seeking out and in the developing of possible vocations for the priesthood and for the religious life. As long as I was still in the seminary, I looked on his work in this line as a matter of course, but, since my ordination and after some personal experience in parochial work, I have marveled at his unusual success in cultivating vocations among his young people. I have also come to appreciate his high-minded courage and perseverance, which never failed him despite some shocking disappointments and ugly breakdowns.

* * * * *

My dear Mac: Thank you very much for your interesting letter and the separate statement about your vocation experiences and views. Having no practical and personal experience in this line, I must depend on such experiences and findings as I can secure from you and from others in order to bring home in a graphic and convincing way to our students their duties and possibilities with regard to this great and important work. I have always felt that it is in the power of the priesthood to nurse into being and into vigorous life as many clerical and religious vocations as we need in this country, and to provide an abundant overflow for the foreign missions. If we priests, pastors and teachers, fail in this work, we are but blinding ourselves to the truth and deceiving ourselves by making all kinds of other causes responsible for the actual and distressing scarcity of vocations. Any one of us who keeps his eyes and ears open, and tries to reason out what he sees and hears, will meet the stock excuses with the question: Why do a few parishes furnish so many vocations and why do so many other parishes furnish so few? On the whole, human nature is the same

everywhere, the world is equally tempting everywhere, and conditions are about the same everywhere, making due allowance for city and country and local differences. Parishes are very much alike as religious operating grounds, except that in some there is a particularly vivid faith and religious life, because for some time past they had pastors above the average in holiness and zeal. A very spiritual pastor will always train up a very religious parish, if time and other conditions are in his favor. He will leave his stamp on the parish. There is nothing more certain in ordinary life than that an intelligent and spiritual-minded pastor will make his people very much like himself. Young priests often complain that the parishes in which they happen to be working lack religious spirit and feeling and everything that goes with a fine religious culture. I always turn on them with the question: Whose fault is it? After some quibbling they admit the responsibility to be pastoral. Then I tell them that it is in their power to bring about a change for the better and to reform their people religiously. If people become religiously careless and lax and lukewarm, it is always because the clergy are not attending to duty. It is safe to add that a pastor, who condemns his people, condemns himself or some other priest. It is impossible for a priest to achieve religious results that will stand out from the common mediocrity around him and bless coming generations, unless he himself is an outstanding man and rises above the dominating and all-infecting cult of mediocrity. I am glad to say that all my professorial confrères here have a high ideal of sacerdotal life and activity. We have discussed the recent papal ruling with regard to vocations on the basis of your very satisfactory statement, and we agree perfectly among ourselves and also with you and your practical working theory. In a week or two I shall send you, according to your request, a reasoned commentary on your experiences and observations and some kind of an answer to your several questions. Immediately after reading your last good letter and the appended statement of your experiences, I was moved by the spirit and wrote out a rather lengthy paper, which will need some condensation and also some modification after my discussion with the other professors and some more reflection of my own. Horace's *nonum prematur in annum* cannot always be followed literally, but much of our speak-

ing and writing would be the better for a modified application of this suggestion for critical revision.

* * * * *

The questions, which the professor here speaks of and answers in the following letter, must have been embodied in my uncle's letter of which I have no record. My uncle's memoir on vocations came to an abrupt end at the bottom of a page and it is likely that there was another sheet containing some kind of a conclusion and the question which the professor here proceeds to answer. This sheet may have been misplaced or lost in some way. At least I have not been able to find it in the package of letters which I am transcribing just now. The loss seems unimportant, because the professor either substantially repeats the question or makes it quite clear in the course of his answer.

* * * * *

My dear Mac: The old story! Two weeks have become more than two months. So many things happened and the recasting of my original draft of an answer to your questions demanded so much revision and recasting that I put it off from day to day until I got your humorous and, in spots, somewhat ironic letter. The labor of recasting my first paper looked so discouraging to me that I have not even re-read it. Discussion with my colleagues here and personal meditation on the subject have clarified my ideas sufficiently to enable me to give you a shorter and more satisfactory answer without referring to that original draft.

Regarding your first question concerning the position of Divine Providence in the matter of lost and wasted vocations, I would say that we must distinguish here between an absolute and conditional will of God. It is a bad-sounding distinction, but I find it justified in the letters and writings of Marie Lataste, which I recommend to you strongly for spiritual reading and for theological information. I am sure you will like them and derive much good from reading them. I am referring now to Letter 26 in Vol. III. There are many young people whom our Lord is calling conditionally to the religious life or to the priesthood. He endowed them with all the required physical, mental, and spiritual qualifications, but the realization of these conditional vocations depends on themselves and

on others. It depends to a large extent and in most cases on the local priest. We have such a conditional call by our Lord Himself as related by St. Matthew, xix. 21. And I think we may construe the call of Esau in the same way. Esau was the first-born, and was entitled to the privileges and prerogatives that belonged to the first-born son of the family, but he sold his birthright to his twin brother, Jacob. So also many young people sell their birthright of a vocation. And in many instances a priest is primarily responsible for such lost vocations, because he did not instruct the young people under his charge in this matter, and did nothing to cultivate their potential vocations. We have historical records showing that at certain times and in certain countries, or districts, or parishes, vocations were abundant. They are reasonably abundant even in our days in certain parishes, in spite of the unfavorable religious surroundings in which many of these young people are living. Your own observations are quite to the point here. There are heroic possibilities in our young people, but they must be cultivated by proper teaching and by the stimulating example of the priests with whom they come into fairly intimate contact. Young boys and girls are often vitally influenced by the example of priests and teachers whom they admire. They see real virtue in them. They see in them religious life at its best, and the grace of God does the rest. They want to become a religious like Sister Mary or a priest like Father James. There is no doubt at all that exemplary teachers, models of religious regularity, have given and are constantly giving the first impetus to the realization of many a vocation. Grace works through such means, though the young themselves may not always be conscious of it, and fancy that the grace of God worked on them and in them without any human instrumentality. You have found that religious teachers always win vocations to the religious life in the schools in which they teach, though before their coming into the parish there never were any religious vocations there of any kind. There are parishes that never produce any vocations to the priesthood until an exemplary pastor comes into them, and reforms and vitalizes the religious life in them. All this you really know better than I do, because it is a part of your experience and the result of your observations in dealing with prospective vocations. You are certainly quite right in holding that many vocations are

lost through human fault, but it is impossible to fix the responsibility for lost vocations in every case. Family conditions, local atmosphere, and economic circumstances play a considerable part here, and interfere with the development of possible vocations, but, after all such allowances are made, it is probably safe to say that the individual himself and the pastor, who has the religious care of him, must bear the heaviest share of the responsibility. Only God can judge such cases, but the fostering of vocations is a serious matter for every priest who has charge of young people. Every priest has reason for feeling uneasy if he has taught and observed thousands of children in the course of his sacerdotal activity, and has never found a vocation among them, never developed or inspired a vocation for the priesthood or for the religious life.

Your question with regard to the responsibility of men who make a personal fiasco of their priesthood is easier to answer. If the man is mentally normal—not a self-understood supposition!—he himself is ultimately responsible. If he sought the priesthood, and accepted it when he was called to Holy Orders, he certainly took on himself the burden of responsibility. No matter what a priest's temptations may be, he can conquer them by means of the spiritual helps which he must know to be practically indispensable to the best of us. No priest is safe without the use of these helps and precautions, though some neglect them and yet seem to keep their balance. Their activity must surely be largely sterile. This is not denying that the seminary faculty who recommended them to the bishop for ordination have their own share of responsibility. It is even possible that a bishop, hard pressed for priests, may ordain a man with a sort of non-committal recommendation from the seminary. He too will answer to Him who alone can judge us all. There can, however, be no question of the vocation of a priest who went through the prescribed course of studies, and who sought ordination and stood the various tests, or at least got the canonical call from the bishop, with the consent or recommendation of the seminary that is his spiritual Alma Mater. He may have been deficient in some ways, and it may have been unwise to ordain him, but he was canonically called. The greatest responsibility is that of the priest himself, though others are also more or less responsible and suffer keenly in his failure. The priest has to make the best of the dignity

and of the responsibility which he sought and accepted, just as much as the married man or woman who made a mistake. The case of the priest, it seems to me, is by much the less tragic, because he has within his easy reach means and helps and comforts which the man or woman of the world has not. He is educated; he knows how others have conquered under similar circumstances, and how they became heroically holy by using the means which are ready to his hand. It would be foolish for him to plead that he was ignorant of the dangers and temptations of the world in which he has to live and to work as a priest. He was told about these things, and taught how to deal with them. He was instructed in the use of the weapons that would make him proof against defeat by his many enemies. The training was kept up for years, until he should have acquired habits of victory and learnt how to make a virtue out of every unforeseen necessity. Therefore, though we may make excuses for the failure of a priest and invent mitigating circumstances to extenuate it, we can never explain away his personal responsibility.

The other day I was delighted to find, in the course of one of our discussions for the maintenance and improvement of seminary discipline and of spiritual training, that practically every professor here has been insisting on what has been my own private conviction for many years, viz., that a priest who makes his meditation regularly and honestly every morning, and devotes a reasonable amount of time to serious spiritual reading every day, is safe. He cannot possibly do these things and live in a state of sin, or court the occasions of sin. He will have to give up either the one or the other. The two are incompatible and cannot co-exist for any length of time in the life of the same priest. And I also found on further inquiry that every one of us has been insisting on this persistently and regularly, whenever an opportunity offered itself for repeating the assertion. It seems to me that such a joint action should produce some practical results. In any case, it will make the doctrine impressive and unforgettable.

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Here I must cut the professor's letter into two parts and keep the second half for the next number. He manifestly had a stronger writing itch than most of us have. It seems to me that, when he

had any strong feelings or formed some new conviction, he had to put them into writing, and his clerical friend, the pastor of the country town, was always his confidant and the recipient of his writings in letter form. I have already deciphered the next few letters, being driven on by curiosity and interest in the subject, and I have found all that I have so far read very enlightening and quite convincing. He certainly has definite and radical views on vocations and on the priesthood—as you will see by and by.

LAW OF THE CODE ON ORATORIES

By STANISLAUS WOYWOD, O.F.M., LL.B.

An oratory is a place which is set apart for divine worship, not, however, with the main purpose of serving all the faithful as a place for public worship (Canon 1188, § 1).

The Code wants to emphasize two points: first, that there can be no oratory in the canonical sense of the term without the intervention of the ecclesiastical authorities who set apart a place for the specific purpose of divine worship; second, that an oratory is not appointed for the exercise of public divine worship for all the faithful, but is designated rather for a certain group of Catholics (e.g., a confraternity, college or academy, hospital, etc.). A church is blessed or consecrated for the purpose of furnishing all Catholics with a place for public worship, and the Ordinary of the diocese, or the superior in churches of exempt religious, has control over the church in so far as its use for public divine worship is concerned. A church may remain private property, but, if it is to have the rights of a church, guarantees must be given by the owner that it will not be used for profane purposes, and that the authorities of the Church shall not be interfered with in their right of using the church for public worship and all that pertains thereto. Otherwise, the bishop must refuse to grant permission for the building of a church or, if it is built, must refuse to bless or consecrate it. The general practice is to demand that when the church is built by a man's private funds, it must be transferred to the ownership of the Church, because in most instances this would be the only sure safeguard that the church will not be used for profane purposes (cfr. Canon 1165), and that the faithful shall forever have the right to use the church for public worship.

Oratories are of a more or less private character, according to the various kinds of oratories. Yet, as places of divine worship, they are subject to the laws of the Church. The Code recognizes the following kinds of oratories:

(1) *Public oratories*, if they have been erected mainly for the convenience of some college or even of private persons, but in

such a manner that all the faithful have a legally secured right to enter the same at least at the time of divine services;

(2) *Semi-public oratories*, if they are established for the convenience of some community or body of the faithful, who meet there for divine services, but not every one is free to worship there;

(3) *Private or domestic oratories*, if they are erected in private houses for the convenience only of some family or private person (Canon 1188, § 2).

The oratories in the residences of Cardinals and bishops (even of titular bishops), though private, enjoy all the rights and privileges of semi-public oratories (Canon 1189). The faculties of the Apostolic Nuntios and Delegates grant to the oratories in the residences of these representatives of the Supreme Pontiff the rights of a public oratory.

The small chapels which are erected in cemeteries by a family or by private persons over their burial places are regarded as private oratories (Canon 1190). Further particulars as to the saying of Holy Mass in these private burial chapels are given in Canon 1194.

With reference to the chapels on ocean steamers, the Sacred Congregation of Rites has declared that, if the chapel has a permanent place on the boat, it is to be considered a public oratory; if it has not a fixed place which is set apart for divine services exclusively, but Holy Mass is said in various places on the boat that also serve other purposes, the boat has neither a public nor a private oratory, but enjoys merely the use of the portable altar (March 4, 1901; *Decreta Authentica*, n. 4069).

PUBLIC ORATORIES

Public oratories are governed by the same law as churches. Consequently, in a public oratory may be conducted all sacred functions which are permitted in churches, unless the laws of the rubrics restrict some functions to churches. In order that a public oratory may enjoy this right, it is necessary that it has been permanently dedicated with the authority of the Ordinary to the public worship of God by benediction or consecration in accordance with Canons 1155-1156 (Canon 1191).

The erection of a new public oratory is not to be sanctioned by the bishop, if it prejudices the rights of already established churches,

and the Ordinary, before giving his consent to the building of a public oratory, must consult the rectors of nearby churches who may be affected (cfr. Canon 1162, § 3). The Sacred Congregation of Rites decreed that the permission for the erection of a public oratory is not to be granted if the oratory impairs the parochial ministry, and especially if the services at the oratory interfere with the attendance of the faithful at the sermons and instructions in the parish church (June 14, 1845; *Decreta Authentica*, n. 2893). In the United States a public oratory (e.g., at a college, academy, etc.), may easily injure the parish church, because, if a large number of parishioners attend Holy Mass at the oratory, the collections at the parish church—which in most churches are the chief source of the income necessary to maintain the parish church—will be notably diminished. For this reason some bishops have forbidden the admission of all outsiders (that is, of all but residents at the college, academy, etc.) to Mass in the public oratory. Is the prohibition legal? By the law of the Code the people have a right to enter public oratories at the time of divine services, and that right seems to be one of the essential features of a public oratory; wherefore, it does not seem possible to allow the erection of a public oratory and then deprive it of one of its essential rights. Consequently, it is advisable that the bishop should not allow the erection of public oratories—in fact, the law, as we saw, forbids him to permit the erection of public oratories—which interfere with the parish churches. Whether a chapel on the property of a college, academy, etc., is to be considered a public or a semi-public oratory, depends in the last instance on the document by which the bishop authorizes the erection of an oratory. Though the said oratory complies with all the requirements of Canon Law, which make it possible to confer the rights and title of a public oratory on the chapel, still it depends on the document of consent of the bishop whether he permitted its erection as a public or a semi-public oratory. If he allows the erection of a semi-public oratory, he can forbid the people to attend Mass there, since they have no right in law to attend Mass in a semi-public oratory. If they nevertheless attend, they fulfill the obligation of hearing Mass, as is stated in Canon 1249.

The permission given to clerical religious organizations to establish a religious house implies the faculty to have a church or public

oratory attached to the house, as is stated in Canon 497, § 2. If they have a church or public oratory, the people have the right to attend Mass and other sacred functions in such church or oratory. Usually all conflict is avoided by the fact that most of the religious churches are at the same time parish churches. If they are not parish churches, and the parish church near which the religious house is located suffers through the attendance of parishioners at the church or oratory of the religious, an agreement should be made between the bishop and the religious organization to prevent ill-feeling and scandal.

SEMI-PUBLIC ORATORIES

Semi-public oratories cannot be erected without the permission of the Ordinary. The Ordinary should not grant the permission until after he has either in person or through some ecclesiastic inspected the place and has found it properly equipped for the purpose. Once the permission has been granted, the oratory may not be turned to profane uses without the authority of the same Ordinary. In colleges or institutions for the training of youths, in high schools, universities, forts, military barracks, prisons, hospitals, etc., no other minor oratories (besides the principal one), should be erected, unless the Ordinary judges that necessity or great utility demands it (Canon 1192). In semi-public oratories legitimately erected all divine offices and ecclesiastical functions may be celebrated, unless the rubrics forbid or the Ordinary has made some exceptions (Canon 1193).

In the first place, a semi-public oratory cannot be erected without the permission of the *Ordinary* (i.e., the bishop of the diocese in reference to all non-exempt places, and the major superior of exempt religious organizations in reference to the places over which they exercise jurisdiction). Before the promulgation of the Code, the Sacred Congregation of Rites had recognized the privilege of the major superiors of exempt religious communities to erect semi-public oratories (November 10, 1906; *Decreta Authentica*, n. 4190). The Code confirms the privilege.

The main difference between a public and a semi-public oratory seems to lie in the fact that the public oratory is destined for the divine worship of all the faithful, while the semi-public oratory

is erected as a place of divine worship for a certain community or body of the faithful. Many parishes in the United States have had their beginning in a semi-public oratory erected in the house of some Catholic family, where the priest gathered the scattered families for Holy Mass, instruction, and baptism, until such time as a church or chapel could be built. The definition of a semi-public oratory in Canon 1188, § 2, n. 2, does not limit the erection of semi-public oratories to public institutions, but allows their erection for the benefit of any group (*coetus*) of persons—for instance, the appointment of a certain house where Holy Mass is to be said for the few Catholic families of a certain district (cfr. Sacred Congregation of Rites, August 3, 1901; Vermeersch, "Summa novi juris," 2nd ed., n. 474).

In speaking of oratories, the Code does not mention the keeping of the Blessed Sacrament. Title XV of Book III of the Code deals with the custody and cult of the Blessed Sacrament, and in Canon 1265, § 1, n. 2 (the first Canon of Title XV), it is stated that, in the principal oratory (either public or semi-public) of religious houses and charitable institutions and in ecclesiastical colleges or schools which are managed by secular clerics or by religious, the Blessed Sacrament may be kept with the permission of the local Ordinary.

PRIVATE ORATORIES

In the private chapels in cemeteries, spoken of in Canon 1190, the local Ordinary may grant habitual permission to celebrate even several Masses; in other domestic (private) oratories he may allow the celebration of but one Mass, and this permission may be given, not permanently but temporarily, in some extraordinary case and for a good reason. The Ordinary should not grant these permissions until he has inspected the place as Canon 1192 demands (Canon 1194).

The private chapels erected in cemeteries over the burial lots of private individuals or families are called private oratories in Canon 1190, but they are more favored than private oratories, for the bishop cannot establish private oratories (strictly so called) in the houses of the faithful, as this matter is reserved to the Holy See. Even when the Holy See grants a private family permission to have

an oratory where Holy Mass may be said, only one Mass a day is as a rule permitted. In the private cemetery chapels the bishop can grant permanent permission even for several Masses on the same day.

Canon 1194 states that the local Ordinary has the right to permit the celebration of Holy Mass in the cemetery chapels. The exempt religious communities have, in virtue of Canon 1208, the right to establish their own cemeteries. The question is whether the major religious superior has authority to permit the celebration of Holy Mass in the cemetery chapel or chapels. If the cemetery adjoins the house of the religious, there seems to be no doubt that the superior has that authority; if the cemetery is separated from the house, as has to be done in most places because the civil law demands it, there is some uncertainty regarding the authority of the superior, because the jurisdiction of the superior is limited to the house and the adjoining property. Coronata (*De locis et temporibus sacris*, n. 85) argues that the superiors may permit the saying of Mass in the chapels of their own cemetery, because it is merely accidental that the cemetery does not adjoin the religious house.

The local Ordinary has no authority to permit the daily celebration of Mass in private oratories, but he may allow Mass to be said in a private oratory, provided the place is respectable, if an extraordinary occasion or circumstance calls for it, and he may permit Mass to be said in a private house, provided the place is respectable, if an extraordinary occasion or circumstance calls for it, and he may permit Mass repeatedly for the same reason. The Code says that he may permit Mass to be said *per modum actus*, which stands in opposition to habitual permission; in such cases, he may permit one Mass a day only. Just for how many days in succession the bishop may permit Mass to be said in a private house for the benefit of a private individual or family, is not certain, for the phrase *per modum actus* is nowhere defined by the Code. There seems to be no reason to interpret that phrase to mean once only, but rather in the sense of temporarily, as Blat and other canonists interpret it. The Committee for the Authentic Interpretation of the Code declared, October 16, 1919 (*Acta Ap. Sedis*, XI, 476), that the faculty given to the local Ordinaries in Canon 1194 is to be interpreted in a restrictive sense. The declaration is merely an

application of the general principle that the correction of law is odious, and that a more recent law which modifies the former law is not considered to change the former law, except in so far as the obvious meaning of the terms of the new law cannot be reconciled with the old law. Now, the Council of Trent deprived the bishops of the authority to allow the celebration of Holy Mass in private oratories (*Decretum de observandis et evitandis in celebratione Missæ*, Sessio XXIII). On the other hand, the Code gives the bishops limited faculty to permit the celebration of Holy Mass in private houses for the benefit of private individuals or families. In the use of that faculty the bishops must adhere to the obvious meaning of the limitations under which the faculty is granted by Canon 1194.

In domestic (private) oratories established by indult of the Apostolic See, one Low Mass may be said daily with the exception of the more solemn feasts, unless the indult states otherwise; other ecclesiastical functions shall not be conducted in these oratories. Before Holy Mass may be said there, the local Ordinary must have visited and approved the place in accordance with Canon 1192, § 2. The Ordinary may temporarily permit the celebration of Holy Mass even on the more solemn feasts, provided there are good and reasonable causes different from those for which the Apostolic indult was granted (Canon 1195).

The Holy See reserves to itself the right to grant the indult of the private oratory, which concession implies the permission to have one Low Mass celebrated daily. The papal indult is usually addressed to the local Ordinary by the Sacred Congregation of the Sacraments, and he must either in person or through a delegated priest inspect the oratory to ascertain whether it is arranged in accordance with the requirements of law. According to a declaration of the Sacred Congregation of Rites, April 10, 1896 (*Decreta Authentica*, n. 3896), the more solemn feasts are those enumerated in the *Cæremoniale Episcoporum*, lib. II, cap. xxxiv, § 2, namely, Christmas, Epiphany, Easter, Ascension, Pentecost, St. Joseph, Annunciation, Assumption, Immaculate Conception, Sts. Peter and Paul, All Saints, Titular of a church, Dedication of the Cathedral, and Holy Thursday. On these days, however, Mass in the private oratories is forbidden only if the feasts are kept as holydays of

obligation, with the exception of Holy Thursday on which Holy Mass may never be said in a private oratory (cfr. Sacred Congregation of Rites, April 10, 1896; *Decreta Authentica*, n. 3896). Occasionally the local Ordinary may permit the celebration of Holy Mass even on the more solemn feasts. Though Canon 1195 states that no other functions besides Holy Mass may take place in private oratories, Pope Pius X had permitted the administration of Holy Communion, and Canon 869 explicitly states that Communion may be distributed in all places where Holy Mass is permitted to be said—even in private oratories, unless the Ordinary has forbidden it for good reasons in particular cases. It is understood that Holy Communion can be distributed during the Holy Mass only with hosts consecrated at the Mass, because under the ordinary indult of the private oratory permission to keep the Blessed Sacrament is not granted.

Domestic oratories cannot be consecrated or blessed after the manner of churches. Though it is optional to bless domestic and semi-public oratories with the general blessing of places or houses, or not to bless them at all, they must be reserved for divine worship exclusively and may not be used for any domestic purpose (Canon 1196).

The room in the private house which is to serve as an oratory and for which the papal indult to have Holy Mass celebrated is to be obtained, must be a room set apart exclusively for divine worship, and may not be used for any domestic purpose. As a rule, it is required that the room be separated from other rooms in the house by walls, not merely by curtains or movable partitions. Many rubricists, however, are of the opinion that it suffices if three sides of the room have walls. The room where the oratory is established should not serve as a passage to other rooms in the house. Usually the application for the papal indult of the private oratory is made through the local Ordinary to avoid delay, because the Holy See desires the statement of the Ordinary concerning the character, condition, etc., of the applicant.

In a private oratory those persons only can fulfill the obligation of hearing Mass on Sundays and holydays of obligation who are mentioned in the indult. The petitioners (e.g., husband and wife) are the principal privileged persons, and they are mentioned in the

opening words of the Apostolic Brief or Rescript. Private families usually receive the indult in the form of an Apostolic Brief issued from the office of the Secretary of State, Department of Apostolic Briefs, in charge of the Chancellor of Briefs. Priests who apply for the privilege of the private oratory because of old age or sickness usually receive the indult in the form of a Rescript (cfr. Coronata, *De locis et temporibus sacris*, n. 88). In the body of the Apostolic Brief the blood relations and relations by marriage living in the same house with the principal privileged persons—and, if the oratory is located in the country, also their noble guests—are mentioned as partakers in the privilege, but it is required that at least one of the principal privileged persons be present at Mass. It is, moreover, required that the blood relations and relations by marriage eat at the same table with the persons to whom the privilege is directly conceded, and it does not suffice that they live in the same house but in a separate apartment.

Regarding the servants of the household such only can hear Mass on Sundays and holydays of obligation who are actually necessary to attend and serve the principal privileged persons. The server at the Mass can satisfy the obligation, if he is necessary for the service at the altar, because the privileged person cannot or does not wish to serve the Mass. The indult is usually worded in such a manner that the privileged person can have a private oratory in any place in the diocese in which he actually lives (e.g., if he lives for part of the year in the country and for the rest of the time in the city). It is required, however, that the bishop shall inspect and approve each room where Holy Mass is to be said. The private person may not abandon the oratory approved by the bishop and choose another room without the renewed inspection and approval of the bishop. If the room approved for the oratory is abandoned as an oratory and used for profane purposes, the indult is suspended, until the bishop has approved of the new location of the oratory.

DEVOTIONAL STUDIES OF THE SACRAMENTS

By DOM ERNEST GRAF, O.S.B.

The Sacrament of Holy Orders

I. THE GRACE OF THE PRIESTHOOD

We must now examine, in some detail, the grace which Holy Orders produces in the soul. Since Holy Orders is a special Sacrament, it also produces a specific grace or effect. This grace is proportionate to the duties that are laid upon those, who, in the words of St. Paul, "are appointed by the Holy Ghost to rule the Church of God."

The priesthood is a participation in the priesthood of Christ: therefore, it enables him who is invested with it to act as a mediator between God and men—that is, on the one hand, to offer sacrifice to God, and, on the other, to dispense the gifts of God to the faithful. This twofold power may be described in two words, with the Council of Trent, as being a power both over the *real* and the *mystical* body of Christ.

It was the will of our divine High-Priest that the self-same sacrifice which He offered in His own Person, should be continued throughout the ages. By sharing in Christ's priesthood, priests have power over His Sacred Body—His real Body—in the mystery of the altar, and sacrifice it in the bloodless rites of the Mass. As the sacrifice of the Cross was offered up in behalf of all men, so is its continuation, the Mass.

The power which ordination gives to the priest over the real Body of Christ, implies also a power over His mystical body, the Church. The priest offers sacrifice for the people of God—that is his noblest function. But he is a mediator between God and man, in that he has power to forgive sins in the name of God, or to retain forgiveness, if he deems the subject not disposed for pardon.

The priesthood, therefore, has a twofold power: power over Christ's own Body, which it exercises daily in the offering of the Mass, and likewise a real power over men—no mere external power of government or administration, but power over their souls. The

very conception of the Church postulates such a power and authority, inasmuch as the Church, though in truth a visible, human society, with an external and visible organization, has in view and aims at an end which, in the main, is hidden from men's eyes and could never be brought about by mere external power of organization or political government. This end is the salvation of the souls of men. For this end did the Son of God come into the world; to carry out this same work through the ages He deigned to share His own absolute power over souls with His priests, whose task it is to apply to individual souls the merits and fruits of the sacrifice which He offered in behalf of all, and once for all, on Calvary. This twofold power, which we call the power of *orders* and the power of *jurisdiction*, is indeed the special grace that is given in the Sacrament of Orders. The Council of Trent, with St. Thomas and the rest of the Scholastics, designates this twofold power by calling it, and in fact identifying it with, the *character* of the Sacrament.

The sacramental character is a certain spiritual impression which is made upon the soul by the Holy Ghost, who brands it, as it were, and singles it out from among others, and marks it for God's own. Character is in the nature of a *gratia gratis data*—that is, it does not primarily aim at making the recipient holy in himself, because it is not intended for the advantage of him who receives it, but for that of others. It assuredly is so in the Sacrament of Orders. From the character flow all the powers that belong to the priesthood, in the same way as the powers or faculties of the soul flow from its essence, or the theological virtues from sanctifying grace. According to the Council of Trent (*Catech. Trid., De Ordine*, 35), it is to the sacramental character that St. Paul alludes when he writes to Timothy: "Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood" (I Tim., iv. 14).

The sacramental character is imprinted upon the soul in an indelible manner, so that the Sacrament cannot be received repeatedly, nor can its essential powers ever be lost. His sacred character is to the priest an ever-flowing fountain of the special graces he needs: it entitles him and gives him a rightful claim to that divine assistance without which he cannot worthily or usefully discharge his tremendous office.

With the Council of Trent we may gather this from those other words of St. Paul to Timothy: "I admonish thee that thou stir up the grace of God which is in thee by the imposition of my hands" (II Tim., i. 6).

This sacramental character is imprinted upon the soul, not only when the last and highest Order is received, but in due proportion by each of the three steps by which the fullness of Christ's priesthood is gradually imparted.

The lower Orders are preparatory steps for the higher, and are contained in these *eminentiore modo*. Thus, the sacramental character receives its full development and splendor only in the priestly office and dignity. It is then that the mysterious impression, which the Holy Ghost burns into the soul as with a red-hot iron, is most clearly defined, with all the boldness of outline which a human soul is capable of receiving and retaining. Indeed, so permanent is the impression made by the seal of the Holy Ghost that nothing can ever obliterate it, or wear it out; for, since the Christian priesthood is absolutely and in all essentials identical with the priesthood of Jesus Christ, who is a priest for ever according to the order of Melchisedech, the priest bears in himself for ever the seal of his glorious and truly stupendous dignity—to derive from it an ever-renewed joy and glory amid the splendors of heaven or to find in it an ineffaceable mark of shame and confusion, if he should be so unfortunate as to be thrown into the outer darkness, after he has stood so many times at the altar of God.

II. THE PRIEST'S AUTHORITY AS TEACHER

"He that heareth you, heareth Me" (Luke, x. 16).

When our Lord came into the world, He did not come only as a victim of sacrifice: He also came to be a Ruler, a Light and a Teacher. "He was the true Light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him" (John, i. 10).

He is a Ruler and a King, not indeed so much over the bodies of men—though He made them, and they are His—as over their minds and hearts. "My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive

that I should not be delivered to the Jews: but now my kingdom is not from hence" (John. xviii, 36). "My kingdom is not from hence," that is, it is not like unto the kingdoms this world has known at various epochs of its history. Jesus founded in His Church a real but spiritual kingdom, a kingdom that is in the world but not of the world—a kingdom that rests not upon the perishable foundations of mere material power, on gold or silver, or even the power of the intellect. These things are necessary, if earthly kingdoms are to flourish, but the kingdom of Jesus Christ may thrive, and often flourishes most, amid poverty and persecution.

In a kingdom there are of necessity both subjects and rulers—that is, those that obey and those who command, those that listen and those who teach. The great mass of the faithful are the listeners and subjects. But to the Apostles and their successors, the bishops and priests of the Catholic Church, Christ the sovereign King and Priest has delegated His own divine power and authority. "All power has been given to Me, in heaven and in earth. Going, therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you" (Matt., xviii. 18 sqq).

Jesus wields supreme power both in heaven and in earth, and, in virtue of this unlimited power, He sends forth His Apostles, bidding them teach all nations with absolute authority, such as a master exercises over his pupils, according to the full force of the original text (*μαθητεύσατε πάντα τὰ ἔθνη*, make all nations your disciples).

From these words we rightly infer the supreme teaching authority of the Church and of the ministers she appoints. The priest teaches, even as Jesus Christ taught, with power and authority, unlike the scribes and doctors of the Law. True, he must not teach his own doctrine; he cannot set forth his own views, or propound the result of his personal speculations. Should he ever act thus, he would be false to his mission. His doctrine is that of Christ; he but repeats in his own words what he has learned from his divine Master; he sets before the people that wonderful, unchanging and unchangeable set of truths which the Son of God has made known to men. Our Lord, in the days of His public ministry, protested again and again that His teaching was not His own, but that of Him who had sent Him. Jesus Christ is, if we

may so express ourselves, the Messenger of God the Father. He came to reveal to men the mysteries of God. For "no man hath seen God at any time: the only-begotten Son who is in the bosom of the Father, He hath declared Him" (John, i. 18).

The preaching and teaching of the priest must be based upon this divine example. Truth is essentially a divine thing, and its manifestation to the world is a supreme act of benevolence and condescension on the part of God. Supernatural truth is God's revelation of Himself to the created intellect.

We have, therefore, but one duty in regard to it, and that is to accept it as it is. We are not allowed to argue or bargain, to accept one part and reject another: we must simply accept it loyally and in its entirety.

On the other hand, it is the bounden duty of the official teachers and doctors of the Church to proclaim the divine truth without human alloy: they may not suppress, or gloss over, anything that may be unpopular; they may not pander to men's cowardice or baseness by emphasizing one aspect of truth at the risk of minimizing another. The priest is what St. Paul claimed to be—"the ambassador of Christ." An ambassador betrays his trust and is false to his mission, unless he abides faithfully by the instructions of him whom he represents and in whose name he speaks and acts. The fact that he propounds, not his own views, but the truth of God, accounts for the unquestioned authority of the priest. Men know that, when they listen to him, they do not merely hear a man who has studied abstruse questions for a number of years, and now lays before them the conclusions at which he has arrived. If it were so, they might well be excused if they refused him a hearing, for, if we are not to be taken beyond mere human speculation, one man's opinions are as good as another's.

It is no small matter to teach other men even in purely mundane subjects. What a tremendous responsibility then does not he take upon himself who sets out to teach men divine things! If no serious man undertakes lightly to teach the wisdom of this world, who would dare, without a divine commission, to initiate others into the knowledge of divine things?

The consciousness that he has behind him the authority of God Himself, gives to the priest an assurance which could not spring

from any other source. We utter the word of God and men listen to us, because we professedly do but speak the word of God. "For Christ . . . we are ambassadors, God as it were exhorting by us" (II Cor., v. 20). Well may the priest pray with St. Paul, the great teacher of the nations, that "speech may be given him, that he may open his mouth with confidence, to make known the mystery of the Gospel." So that were he put in chains, as Paul was, and reduced to being "an ambassador in chains," he would yet "therein be bold to speak according as he ought" (Ephes., vi. 19, 20).

For the space of three years the Incarnate Word spoke to men: the sunlit air of an Eastern land bore the sweet sounds of His words to human ears. Thrice happy they who, on the slope of the hill or by the pebbled edge of a Galilean lake, sat at the feet of the divine Master, drinking in the words of life from the very source! Yet scarcely less happy are we "upon whom have come the ends of the world," who are separated by a gap of two thousand years from those blessed days when He dwelt on earth in visible form and spoke with words of human language—He who is even now the joy of heaven, and on whose countenance the Angels long to gaze. True, we see and hear Him no longer. Yet His voice, though hushed, is heard throughout the ages. Its accents may vary, yet substantially it is His voice, His words. The words that fall from the lips of His representatives have scarcely less power than when they were uttered by Himself. For the priest speaks but for Him, in His name; he delivers no message except such as has been entrusted to him, since he is but His accredited minister and ambassador.

How foolish, therefore, to note merely the person of the preacher. No doubt his manner may not please all or at all times; his natural aptitude as a teacher may leave much to be desired; but for all that he has a message which is not his own, but His who commissioned him. A virtue is in his words, because, though they be the words of man, they are also the words of God, and as such they are "living and effectual and more piercing than any two-edged sword . . . and a discernor of the thoughts and intents of the heart" (Heb., iv. 12).

How completely our Lord identifies Himself with His priest in his office as teacher may be gathered from His own words, when He

says to the twelve: "He that heareth you, heareth Me; he that despiseth you, despiseth Me."

What an immense satisfaction it is to the Christian people to know that they are never at the mercy of mere human learning! A long and painful experience has taught men into what abysmal errors the human mind is liable to fall. Our greatest need is truth, and a certainty that we possess it. Where a whole eternity is at stake, we cannot leave anything to chance; a life's policy cannot be based upon a peradventure. We do not wish to deceive ourselves, and we wish to have an assured knowledge that we are not being deceived by those who claim to be our guides. Every such assurance is found in the teaching office of the Church. The Apostles and their successors have power given them by Him to whom all power has been given in heaven and in earth. With Christ they proclaim that "the words that I speak to you, I speak not of myself" (John, xiv. 10). Hence also "everyone that heareth these my words and doth them, shall be likened to a wise man that built his house upon a rock. And the rain fell, and the flood came and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock" (Matt., vii. 24, 25).

CASUS MORALIS

Assistance at "Wireless" Religious Services

By E. J. MAHONEY, D.D.

A broadcasting station transmits every Sunday evening a religious service arranged with a view to being acceptable to all shades of Christian belief. A wellknown clergyman from each denomination is invited to give an address, which must be of a non-controversial character, a passage from Holy Scripture (Protestant Authorized Version) is read, and hymns are sung by the choirs from various churches. Several Catholic priests had preached on these occasions, but Father Fidelis declined to do so, unless Catholic hymns were sung, and a Catholic version of the Scriptures read. He was willing that the hymns, etc., should be chosen so as not to give offence to non-Catholics, but held that he would be guilty of "*Communicatio in sacris*," unless these conditions were observed and openly accused his fellow-priests of taking part in Protestant Services and causing scandal to the faithful.

I. Is the program of religious matter broadcasted from the station to be considered an act of divine worship?

II. If it is divine worship, to what extent may a Catholic take part in it?

III. Is the view of Father Fidelis correct?

I. An attempt must be made in solving this *Casus* to apply the ordinary theological principles governing the matter of "*communicatio in sacris*" to circumstances which are not contemplated by any of the recognized authors. It will be evident at once that, if it can be established that the action in question is not a religious service, the possibility of "*communicatio in sacris*" ceases, and we are left with merely the question of scandal. There are many indications which would argue that the action is not religious worship on the part of those providing the program. In the first place, it is not given in a building set apart for worship: we are far from lending any countenance to the proposition that God cannot be worshipped except in a church, but it must be conceded that this circumstance does make a great difference. Religious services are

sometimes broadcasted from the church in which they are held, and I am quite sure that no priest would ever dream of uniting with non-Catholics in these surroundings and taking an active part in their worship. The difference between the two cases gives us the real clue concerning their inner nature. It seems to me, without undue hairsplitting and casuistry, that a program broadcasted from a station cannot be considered divine worship, not because of the "circumstance" of *place*, but from a consideration of the *object* of the act, and secondly from the *intention of the agents*. That the morality of an action depends on the object, end and circumstances, but primarily on the *object*, is a classic thesis which needs no stressing here (cfr. *Summa*, I-II, Q. xviii, art. 2-4). The persons at the broadcasting station may have the intention of worshipping God or they may not; we must abstract altogether from their intentions at the moment, and consider the object of their action. This object is clearly transmitting words and music to those who are listening in; it is not in itself, directly and essentially, an act of religious worship. The difference will be more obvious if we compare this case with that of a religious service in a church which happens to be broadcasted on a particular evening. In this second case, the object of the action *is* religious worship, and the broadcasting is accessory and accidental to it, whereas, in the former case, the position is exactly reversed. Nor does the intention of the agents necessarily color the act of broadcasting, and so change its character into a united religious service. For one can never be sure of people's internal intention, and for all practical purposes it must be taken as being in conformity with the object of the action externally performed.

II. If the view expounded above is held to be incorrect, and the united broadcasting is regarded as a religious service, then a two-fold aspect arises.

(a) It is arguable that it is a Catholic service at which Protestant singers are assisting. It is difficult to frame a serviceable principle governing the assistance of non-Catholics at Catholic worship. As far as it can be framed at all, it is to the effect that they may not take any active part in sacred rites—e.g., serve on the altar (S. Off., June 22, 1859; Nov. 20, 1850), act as sponsors at baptism (Canon 765). The many and various exceptions to this rule must be

explained by the fact that the actions allowed fall short of being an *active share in religious rites*; thus, with proper reasons and safeguards, the Church has allowed non-Catholics to form part of the choir (S. Off., Jan. 24, 1906), play the organ (Feb. 23, 1820), and receive blessings and sacramentals (Canons 1149, 1152).

(b) On the other hand, it is arguable that the service is a non-Catholic one. If this is so, the principle to be applied is much clearer, as well as stricter. Taking it for granted that formal co-operation is always wrong, and restricting the inquiry to that which is material, the clear teaching of the Canons is that it is illicit for a Catholic to take any active part in the religious functions of non-Catholics, but a purely passive presence may be tolerated for a proportionately grave reason provided there is no scandal (Canon 1258).

Once granted, therefore, that the action in this *Casus* is to be considered "religious worship," any Catholic—and *a fortiori* a priest—is forbidden to take an active part in it, unless its general character is such that the common judgment of men would regard it as a Catholic service.

III. The attitude of Father Fidelis is the practical and necessary consequence of regarding the broadcasting program as a religious service, and on this supposition his refusal to take part in it himself, unless assured of its Catholic character, is the only possible attitude for him to adopt. The dictate of conscience must always be followed, even though that conscience is erroneous. I am not saying that his conscience is actually erroneous, for, although on every account I consider the point of view expounded above under I. to be the correct solution, it is not so abundantly evident as to exclude the possibility of the truth of the opposite. At least this much can be said for the truth of the doctrine contained under I. Until there is some authoritative guidance on the matter, a priest is entitled to follow it in practice, and our Father Fidelis was certainly wrong in accusing his fellow-priests of taking a part in Protestant worship. Was he also wrong in accusing them of causing scandal to the faithful? Whether there is scandal caused or not, would depend largely on the general character of the service. If, for example, the hymns or prayers used were of a pronounced Lutheran character or anti-Catholic tone, a priest would

cause scandal by being associated with the program, even though it is decided that it is not a religious service. In any case a private priest has no right to make accusations of this kind against his brethren, for, if there were any scandal caused, or if for any reason a priest's coöperation was reckoned undesirable, the condemnation should be left to the competent ecclesiastical authority.

ANSWERS TO QUESTIONS

WHAT DOES ONE SACRIFICE BY THE HEROIC ACT OF CHARITY TOWARDS THE POOR SOULS?

Question: If it is true that one gives to the poor souls "omnia opera satisfactoria quæ ipse, quoad vixerit, peragit, necnon omnia suffragia quæ post mortem quomodocumque ei obvenire potuerunt," what remains to the maker of the Heroic Act of Charity of his good works, and how shall he make satisfaction for the temporal punishment due to his own sins? CONFESSARIUS.

Answer: In every good work accomplished there is not only atonement offered to God for the sins by which His dignity has been offended, but there is also a supernatural merit gained. Now, the satisfactory fruit of one's good works may be applied to the souls in purgatory, but the merit of one's good works is personal and cannot be given to others. It is true that by the Heroic Act of Charity one deprives oneself of the satisfactory fruit of one's good works and of the opportunity to atone for one's sins and obtain remission of the temporal punishment. However, theologians have discussed this aspect of the question, and have pointed out that one in reality gains rather than loses by one's generosity, for the greater one's merit is, the higher will be one's glory in heaven, and, as to the pardon of the temporal punishment for one's sins, there need be no fear that one will have to stay in purgatory for a long time, for the Blessed Virgin and all the Saints, especially those who came sooner into the bliss of heaven through the sacrifice of the Heroic Act, will intercede with Almighty God. Besides, we have the assurance of our Saviour Himself that the merciful shall obtain mercy. It need not be remarked that the Heroic Act does not interfere in any manner with one's intercessory prayer for oneself or others.

AT WHAT TIME ARE THE PEOPLE TO BE ADMITTED INTO THE CHURCH DURING THE DEDICATION CEREMONIES?

Question: After the blessing of a church there was a difference of opinion concerning a point of the ceremony. Some contended that the people should be admitted into the church at the singing of the litanies as the Ritual says: "*Omnes hinc in ecclesiam intrantes*"; others said that the people should come into the church only after the blessing is completed and they quoted Martinucci (*Manuale Sacrarum Cæremoniarum*, II, 501, n. 25), who interprets the Ritual to refer to clerics only, when it says that all should enter two by two. Who is right? CÆREMONIARIUS.

Answer: The solemn blessing of a church as described in the Roman Ritual seems to direct that the people stay outside the church until the ceremony of the blessing is completed, for in all the ceremonies of the Ritual the people are not mentioned, but only clerics and priests who accompany the bishop (or officiating priest) in the ceremonies performed outside the church, and after that the rubrics say that all enter the church two by two. Hartmann (*Repertorium Rituum*, 598), says explicitly that, after the entire ceremony of the blessing is finished, the church doors are opened to the people. Similarly, in the consecration of a church, the people are directed to stay outside until after many ceremonies of the consecration of the church and the altar have been performed, and they only enter when the relics are carried into the church.

EXTENT OF RIGHTS OF NATIONAL PARISHES

Question: Parish A is a national parish of foreign tongue. Parish B is an outgrowth of parish A but mixed, the foreign tongue predominating. Does parish A retain all its privileges in regard to foreign-speaking people in parish B, who have the same accommodations as parish A—namely a pastor of the same foreign tongue as parish A—or does parish A lose its jurisdiction over the people of the foreign language living in the territory of parish B? If not, it appears that parish B is at the mercy of parish A.

NEO-PAROCHUS.

Answer: The general law of the Church has no answer for the question of our correspondent. The only rule there is in the Code concerning language parishes is that they keep the status they had before the promulgation of the Code, and that such parishes are not to be established after the law of the Code went into effect without a special indult of the Holy See. In the proposed case it would be practically impossible for the new parish to exist, unless it has jurisdiction over the foreigners as well as over the American people. There is no doubt that the Code wants the territorial division of parishes—not a division by the language of the people—and, if adequate provisions can be made for the spiritual needs of the people of various languages by having priests in the parish who can speak the different languages, the territorial division of parishes is possible even where there are in the same territory people of various foreign languages. Whether parish A has jurisdiction over all the people of the foreign language in the town—whether these live within the territory of parish B or of any other

parish that may be in the same town—can be decided only by the bishop of the diocese. Though the Code states (cfr. Canon 216) that, in reference to the language parishes established before the promulgation of the Code, nothing is to be changed without consulting the Holy See, it seems not to be beyond the power of the bishop to divide these parishes, when the division is made necessary or advisable for reason of the spiritual welfare of the people. Thus, Canon 1427 gives the bishop authority to divide any parish even despite the objection of the pastor and without the consent of the people, whenever a portion of the Catholic population of a parish cannot without great difficulty go to the parish church, or if the people are so numerous that adequate spiritual care is not possible.

CAN THE PAULINE PRIVILEGES BE APPLIED TO THIS CASE?

Question: Mr. A, unbaptized, married Miss B before a justice of the peace. It cannot be ascertained with certainty whether Miss B who was considered a Protestant was validly baptized. They were married before 1908. Two years later they were divorced. At present no trace can be found of Miss B, and searches for record of her baptism have been fruitless. Mr. A has since married before a justice of the peace a certain Mrs. C, a widow, who is baptized in a non-Catholic sect. Now, Mr. A and his second wife and family wish to join the Catholic Church. What can be done for them? NEO-PAROCHUS.

Answer: It may be possible to declare the nullity of the first marriage because of the impediment of disparity of cult. The general rule, in vogue in the former law and confirmed by Canon 1070 of the Code, is that, if the question of baptism arises after a marriage has been contracted, a doubtful baptism is to be considered valid in so far as marriage is concerned. If, in our case, the baptism of Miss B can be legitimately presumed, the marriage can be declared invalid by the bishop, and the second marriage of Mr. A can be validated. Whether one may in the case under discussion (in which no direct proof can be obtained) maintain that the presumption is in favor of Miss B having been baptized, depends on the question whether there are circumstances which are sufficiently strong to establish the presumption in favor of baptism. For this purpose, one has to apply the Decree of the Holy Office, August 1, 1883. That Decree is an answer to the various questions proposed by the Bishop of Savannah concerning the presumption of baptism of non-Catholics, when the question of their baptism arises after marriage. The Decree is reprinted in the Appendix to

the Acts and Decrees of the Third Plenary Council of Baltimore, pp. 246-248. If the parents belonged to a sect which considers baptism necessary, or in which it is at least ordinarily administered, and the parents were zealous in their sect, baptism is to be presumed. Even if only one of the parents belonged to such a sect and was active in his or her religion, and it is known that this parent had the principal part in the education of the children and the other parent is not known to have been positively opposed to the baptism of the children, baptism is to be presumed. If, in our case, the presumption in favor of baptism can be established, the marriage can be declared invalid for reason of disparity of cult.

If the presumption in favor of baptism cannot be established, there is a possibility of obtaining a declaration of nullity of the marriage by the application of the Pauline Privilege, because Canon 1127 may be applied, which permits the use of the Pauline Privilege in case of doubt whether one party was validly baptized, the other being unbaptized. If the interpellation of Miss B could be made, the bishop could allow the validation of the second marriage of Mr. A, but, when the interpellation is impossible as in the proposed case, dispensation from it must be obtained from the Holy See.

CONFESSORS IN RELIGIOUS HOUSES OF STUDIES AND VOTING FOR ADMISSION TO PERPETUAL VOWS AND ORDERS

Question: I noticed your answer to a question concerning the interpretation of Canon 1361, § 3, in the July issue of the current year of *THE HOMILETIC AND PASTORAL REVIEW*. Does the precept of that Canon apply also to the houses of study of religious organizations, or does it apply exclusively to secular seminaries? Should the confessors in these houses be asked to vote in Chapter for the admission of the young religious to perpetual vows and to orders?

DIRECTOR.

Answer: There seems to be no provision in the Code which makes it obligatory to apply the Canons on seminaries to the houses of study of the religious. Title XII, Book II, Canons 587-591, deal with the houses of study of the religious, and they do not refer to any of the Canons on seminaries except one (viz., Canon 1366, § 2, which prescribes that also in the houses of study of the religious philosophy and theology be taught in accordance with the teaching of St. Thomas Aquinas). Unless, therefore, the constitutions of some religious order or congregation exclude the confessors from

voting on the admission of the students to perpetual vows or to orders, they are not forbidden to vote, and would be obliged to vote if the constitutions demand that they vote. They must, however, guard against permitting their knowledge from confession to influence their vote. Under certain circumstances it may be very difficult to act on this principle, but confidence is placed in them by the Church and the religious organization that they will be absolutely conscientious in their vote.

DOUBLE RING WEDDINGS

Question: What is the attitude of the Church towards the so called "double ring service" at marriages? I realize that the Roman Ritual makes no provision for it, for the *benedictio annuli* supposes only one ring (that worn by the bride), wherefore, I have always refused to bless two rings. Other reasons also seemed opposed to it. First, I considered it merely a copying of a Protestant, and particularly an Episcopalian rite. Then too it is generally requested by those who can be best described as "putting on airs," and who deserve no special preferments over more humble, obedient and devout Catholics. Again, the very significance of the wedding ring, as I thought, is one unending symbol of the sacrament the characteristics of which are unity and indissolubility, which symbolism is lost by the two rings, and there is substituted for it the very base idea that, if the wife must be constrained to fidelity by a ring (as if by a chain), so too must the husband.

Yet the custom seems to be growing. Many brides today, apprehensive of their husbands' fidelity, insist upon their wearing a wedding ring. Some husbands are desirous of the ornamentation of a wedding ring. Certain foreigners have told me that in their country both husband and wife wear a wedding ring. *The Catholic Encyclopedia* supports this statement in the article "Ritual of Marriage," saying: "In many places it ultimately became and still remains the custom for the bride and bridegroom to present each other mutually with rings as a pledge of fidelity." Perhaps, then, it is not proper to discourage the use of two rings. After all, each ring may be to each party a reminder of the unity and consequent fidelity and indissolubility of the marriage.

What is to be done *in praxi*? Should one insist on only one ring or admit two? Should the priest bless one and not the other, or, after the bride's ring is blessed and placed on her finger, bless the groom's ring with the same formula, changing the gender, and give it to the bride to place on the husband's finger?

CLERICUS.

Answer: The Roman Ritual speaks of the blessing of one ring only (viz., that for the bride), but European authors state that in some dioceses the custom exists of blessing two rings, one for the wife and one for the husband. Hartmann (*Repertorium Rituum*, p. 558) says: "As a rule, the ring of the husband is blessed together with that of the wife, and the priest places the ring on the finger of the husband." Cardinal Gasparri (*De Matrimonio*, II, n. 1012)

states that in some dioceses two rings are blessed, one for the wife and one for the husband. The practice of the Greek Church is, according to Wernz-Vidal (*Jus Matrimoniale*, n. 555), to bless two rings, a golden one for the husband and a silver ring for the wife. Wherefore, it cannot be said that the practice current in some non-Catholic denominations of using two rings in the marriage ceremony is original, and that to follow that practice means to adopt a Protestant rite. Nevertheless, we do not believe that a priest by his own private authority has a right to add anything to the ceremonial of marriage as prescribed by the Roman Ritual and the Baltimore Ritual.

STANISLAUS WOYWOD, O.F.M., LL.B.

ROMAN DOCUMENTS FOR THE MONTH

DOCUMENTS OF THE SOLEMN CANONIZATION OF ST. TERESA OF THE INFANT JESUS AND ST. PETER CANISIUS, S.J., DOCTOR OF THE CHURCH

The *Acta Apostolicæ Sedis*, of August 3, publishes the final Decrees (*Litteræ Decretales*) of Pope Pius XI on the canonization of the "Little Flower of Jesus" and of St. Peter Canisius. In each Decree a summary history of the life of the saint is given, together with the official acts which led to the beatification and finally to the canonization. Each Decree is signed by the Pope as Bishop of the Catholic Church and a large number of Cardinals. The Decree of the canonization of St. Teresa was issued on May 17, 1925; that of St. Peter Canisius on May 21, 1925 (*Acta Ap. Sedis*, XVII, 337-365).

DECREE OF BEATIFICATION OF BISHOP LAURENCE IMBERT AND SEVENTY-EIGHT OTHER MARTYRS OF COREA

A previous issue of the *Acta Apostolicæ Sedis* announced that the process of beatification of a certain number of martyrs in Corea had been completed, and the issue of August 3 publishes the final decree (*Litteræ Apostolicæ*) of their beatification. These martyrs suffered death for the Catholic faith during the years 1839-1846. A brief summary of the history of the martyrs and of the proceedings which led to the beatification is given in the papal document (July 5, 1925; *Acta Ap. Sedis*, XVII, 366).

DECREE OF BEATIFICATION OF PETER JULIAN EYMARD, FOUNDER OF THE CONGREGATION OF PRIESTS OF THE BLESSED SACRAMENT

Born in France, in 1811, Peter Eymard entered at the age of eighteen the Congregation of the Oblates of the Blessed Virgin at Marseilles, but during the novitiate illness afflicted him, and made it necessary for him to return to his home. Two years later he was received into the seminary at Grenoble, and was ordained priest in 1834. He had a special love for Christ in the Blessed Sacrament, and promoted devotion to the Holy Eucharist with all the ardor of his soul. In the year 1856 he obtained permission to establish the Congregation of Priests of the Blessed Sacrament, and on

June 3, 1863, he obtained papal approval of the congregation. He also established a religious congregation of women, called Servants of the Blessed Sacrament, whose special purpose—like that of the congregation of priests—was to promote the adoration of Christ in the Blessed Sacrament. The saintly priest died in 1868. The congregation, which was still very small at the death of its founder, soon increased in numbers and spread to many places, not only in France but also in Canada, the United States, Argentina and Chile (Letters Apostolic, July 12, 1925; *Acta Ap. Sedis*, XVII, 370-374)

ADDITIONS TO THE INDEX OF FORBIDDEN BOOKS

The book entitled "The Biblical and Babylonian Idea of God. The Israelite Conception of God in the Light of the Ancient Oriental History of Religion," by Doctor Johannes Hehn, Professor of the University of Würzburg. A pamphlet by the same author containing an address delivered on the occasion of the three hundred and thirtieth anniversary of the establishment of the University of Würzburg, entitled "Roads to Monotheism" (Sacred Congregation of the Holy Office, July 3, 1925; *Acta Ap. Sedis*, XVII, 378).

The following books and writings of the priest, Doctor Joseph Wittig, Professor of Church History, Patrology and Christian Archæology, at the University of Warsaw:

(1) A dissertation entitled "The Redeemed" published in the periodical *Hochland*, a. 19, vol. II (1922), No. 7, pp. 1-26;

(2) "Meine 'Erlösten' in Busse, Kampf und Wehr" (published at Habelschwerdt);

(3) "Herrgottwissen von Wegrain und Strasse. Geschichten von Webern, Zimmerleuten und Dorfjungen";

(4) "Das allgemeine Priestertum";

(5) "Die Kirche als Auswirkung und Selbstverwirklichung der christlichen Seele," in *Kirche und Wirklichkeit, ein katholisches Zeitbuch, herausgegeben von Ernst Michel* (1923), pp. 21-43, 189-210;

(6) "Leben Jesu in Palästina, Schlesien und anderswo," two volumes (Sacred Congregation of the Holy Office, July 30, 1925; *Acta Ap. Sedis*, XVII, 379).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of December

SECOND SUNDAY OF ADVENT

Dispelling Doubt

By EDWARD HUGHES, O.P., S.T.L.R.

"Go and relate to John what you have heard and seen" (Matt., xi. 4).

SYNOPSIS: I. *Loyalties.*

II. *The Indisputable Answer.*

III. *The Reëchoing Charge.*

The Gospel of today brings us to the heights of the career of John the Baptist. It emphasizes strongly Christ's claim to Messiahship, for the glorious culmination of John's mission was soon to shake Jewish hearts to their very depths and exercise a decisive influence on the great issue of the day.

THE BAPTIST'S IMPRISONMENT

Herod Antipas had hurled John into prison. Fear for his crown was the motive for the imprisonment. John had won universal recognition by his advocacy of a worthy cause, his strength of character, his deep earnestness, and inspiring self-abnegation. He held a very large place in the hearts of the Jews. Their love and loyalty for him lacked the fickleness that weakens mortally the influence most heroes exercise with fanciful admirers and followers. His eloquent, courageous preaching and fearless denunciations might at any moment rouse Herod's subjects to righteous indignation, and swiftly sweep him from his none too stable throne.

Again, Herod was smarting under the public unmasking of his shameless life. John had openly rebuked him for his scandalous living. Pharasaic intrigue, too, was partly responsible for John's imprisonment. The Pharisees hated John. His was a place of eminence and abounding influence. He overshadowed them. They bent their efforts to intensify Herod's fear of his influence, with

the result that the Baptist, the innocent victim of fear and jealousy, was made captive.

HIS POPULARITY

Few leaders enjoyed such affection, love and loyalty from the Jewish people. He was riveted in their hearts. His life of prayer and self-denial, his character, his evident holiness, his undaunted courage in the cause of truth, enshrined his name in the hearts of thousands who beheld and heard him during the days he was making ready the way of the Lord.

He was the popular preacher of the day. So widespread and deep was his influence that, had John the Baptist had a perverted notion of his divinely appointed task, had he been a self-seeker or ambitious, he could easily have created a frenzied enthusiasm and an overwhelming feeling in his favor, and doubtless had himself hailed as the long-expected leader and liberator.

That popularity and influence was soon to pass away from him. Jesus had begun His great work. He was about preaching, teaching and working miracles. The thousands that had flocked about John now came to Jesus whither He went. His mission had arrested their attention, and they gave freely of their time to hear Him unfold His purpose and principles. They knew that John had borne testimony of Him. They had heard in wonderment and agitation the Precursor's magnificent profession of reverence and faith. Some companions closest to John had gone over to Jesus, and were indeed His first disciples. Others remained steadfast in their love and loyalty for the Baptist.

THE GREAT CHANGE

But a sweeping change was inevitable. The Christ was in their midst. The One Whom John confessed and preached was quickly winning His way to the commanding position. John's work was accomplished. With a fullness of heart and soul and zeal, he had given himself to it, and the unparalleled commendation he was soon to receive from the Master would offer the people unmistakable proof of the greatness of John among men and the high pleasure of God in the herald of the Messiah.

There was no opposition or rivalry between the Baptist and Jesus.

Such there could not be under any pretext. John knew full well the task that had been assigned him. He was a humble instrument chosen for a definite work. The coming of Christ meant the close of his heroic career. His followers, however, were disturbed at the gracious greeting generally granted Jesus. Ever zealous in the interests of their leader, they were especially so now when he was suffering in Herod's dungeon. Jealous of his credit and reputation with the masses, they could not understand this change, and they would not break faith with John.

The popularity of Jesus was growing daily. His grip upon the people was tightening, His influence was growing stronger and wider with each public meeting. It was plain that He would soon rise to heights not reached even by John the Baptist. This they refused to accept even in the face of John's energetic denial of any claim or right to the Messiahship. Reason lost its power before the crushing force of misguided love and loyalty. So tenaciously did they cling to John that apparently nothing could lead them to a rightful and reasonable consideration of the situation. None could or would supplant their leader in his absence. They would maintain for him his preëminent place.

JOHN'S UNWAVERING FAITH

That John withstood the pressure of such expressions of fidelity and love as would have swept lesser mortals off their feet, showed his profound humility and unwavering faith. Prepared in a miraculous manner for his office, endowed with the divine gifts necessary for its proper execution, and using the same with prudence, diligence and courage, he would not fail at the final hour of his divine mission. But John valued highly the respect, admiration and affection of his followers. He loved them. They associated their effort with his in the important work of announcing the approach of Christ. He would have them know the truth. He would have completely satisfied. His devotion to them was only surpassed by his devotion to Christ, and that devotion compelled him to send representatives to inquire of Christ: "Art thou He that art to come or look we for another?" The design in the mind of John is plain. He would dispel the ignorance and doubt in the minds of his disciples. He would have them acknowledge Christ as he had done. He would

have them love Him. He would have them serve Him as he had done.

John's disciples went straight to Christ and put to Him the question: "Art thou He that art to come or look we for another?" The inquiry was concise, direct and demanded an answer that would dispel the doubts agitating them. John's adherents sought enlightenment. He sent them to the Light of the World. They wanted the truth. He despatched them to Truth itself. They were honest and sincere in their concern about the Messiah. John, in his zeal for truth and his love for them, sent them to Him of Whom he had given testimony as the One to come. Jesus would give the indisputable answer, convince them, and win them to Himself.

THE INDISPUTABLE ANSWER

They came upon the Master as He was dispensing mercy. Just as thousands flocked to hear Him preach, so numberless deaf, dumb and blind and infirm of all kinds—even the dead—came or were carried to His presence to be healed, to be cured, to be restored to life. John's disciples were eye-witnesses of a scene that could not but destroy immediately and most effectively their self-love, their doubts, their opinions, and their aspirations for any power or influence that might come to them save through the mercy and grace of Jesus Christ, the Messiah.

Here would be the most direct possible answer to their question. There could be no chance for misunderstanding; no way open for equivocation. There would be no deception. The answer would be direct, complete, convincing, undebatable, indisputable, and it would be a triumph of John's faith. His followers were not overwhelmed by an eloquent discourse, proving conclusively the claim of Christ. There was only one argument offered them. That was the argument of divine power, the incontestable argument. They beheld with their very eyes its unmistakable proof in the miracles wrought. They came doubters. They went away stricken and amazed, but unquestionably converted, loving John not less but Jesus more. "Go and relate to John what you have heard and seen." They heard the testimony of the multitude, they witnessed the manifestation of the Messiah's power—power that resides in God alone.

THE REËCHOING CHARGE

Today men ask the same question: "Art thou the Christ or do we look for another?" The Master answers them in the same direct manner: "Go and relate what you have heard and seen." We are witnesses of perhaps the most distressing religious discussion in the history of our country; distressing because it has undermined and destroyed in thousands upon thousands a belief in basic principles of life which is absolutely necessary for the preservation of human society, as well as of religious institutions. Some are struggling for the maintenance of old, traditional beliefs. Others, moved by the modern spirit, have repudiated and rejected fundamental doctrines long cherished, espoused and defended by those of their persuasions.

The whole controversy, however, really centers about Christ and is expressed in the question: "Art thou the Christ or do we look for another?" And to both camps comes that reëchoing charge of the centuries, as meaningful today as when first sounded for the Baptist's disciples: "Go and relate what you have heard and seen."

Moved by the same spirit that controlled the doubters of old, men have set up Christs of their own making. They will have none of the Christ of John the Baptist, the Christ of the Gospels, the Christ of the centuries. They will not give ear to the testimony of the Evangelists. They will not read and study honestly and sincerely the record of the Master's life, as written in the greatest of all histories. Facts that are established, indisputable and incontrovertible they boldly brush aside in their consummate conceit and consuming selfishness. Their Christ must not rise higher than themselves. He must offer a justification for modern thinking and acting. They condemn, deny and ridicule the One of Whom John gave public testimony, but the same charge is sounded for them. They must meet it. A stubborn, persistent refusal to acknowledge what they have heard and seen is their answer.

The testimony of John the Baptist, the word of Christ, the records of the Evangelists, and the history of twenty centuries lies before them. Rather than sacrifice, not their new-found or new-made leader and master, but really themselves, their pursuits and their ambitions, they continue hopelessly in their lack or loss of

faith. They are willing to remain there just so long as they may think and act as they please. For the doubters of yesterday it meant the re-ordering of ill-regulated love. For the doubters of today it means the repression of selfishness that has created so much sin and misery in the individual and national life of the people of the world.

Others pretending to profess the Christ of John have so misinterpreted and mutilated His character and teaching and works that He ceases to be what He really was, what He really is. And to them also comes the charge: "Go and relate what you have heard and seen."

They have the testimony of Christ Himself regarding His divine mission. They have the exposition of His doctrine. They have the words and works of Christ and the confirmation of the same in His miracles. His Spouse, the Church, with its wonderful spread and development and vitality, is as clear and unanswerable testimony in favor of The Christ as the miracles witnessed by the disciples of John.

With right good reason does the Master say: "Go and relate what you have heard and seen." The doubters of today have the same opportunity of seeking and finding the light and the truth. What is sorely needed in life today is more of the faith and love and humility of John the Baptist; they overcame doubt, and suppressed the risings of self-love and self-seeking. The evidence is ready for examination and investigation. But the work must be taken up with piety, honesty and sincerity, and with a great desire to know, love and serve God.

We who acknowledge The Christ, we who profess to be His followers, must see to it that our profession and association do not smack of a smug satisfaction that show clearly our indifference, our disloyalty. "Go and relate what you have heard and seen," for us means a more comprehensive knowledge of our faith; a readiness to demonstrate the faith that is in us by reflecting simply, but with irresistible compulsion, the virtues that shone forth in John so sweetly yet arrestingly—faith, humility and service of God's truth. The clearest evidence of our faith and the surest way of realizing the charge of the Master: "Go forth and relate what you have heard and seen," is by the constancy and perfection of our Catholic lives.

THIRD SUNDAY OF ADVENT

Putting Christ Back in Christmas

By J. ELLIOT ROSS, C.S.P.

"There hath stood One in the midst of you, Whom you know not" (John, i. 26).

SYNOPSIS: I. Christ has been almost eliminated from Christmas.

(1) Its religious significance has been swamped by worldly feasting.

(2) It is principally a season for giving and receiving human gifts.

(3) No Christian Christmas cards.

II. What can be done to put Christ back?

(1) Insist on religious Christmas cards.

(2) Limit feasting.

(3) Restrict presents.

A few days before Christmas one year, I happened to be visiting a very excellent Catholic family. I asked one of the children, about six or seven, what Christmas was. "The day Santa Claus comes," was the reply.

Unfortunately, that attitude is typical of many Catholic families today, and not only of the children but also of the grown folks. Not, of course, that the older people believe in Santa Claus, but that the pagan aspect of Christmas overshadows the religious meaning of the feast. Christ's birthday is an excuse for turkey and cranberry sauce; the gift of God to men, His only-begotten Son, has been lost sight of in giving and receiving human gifts; the Infant Jesus has been supplanted by a red-nosed, purely materialistic, pagan gnome.

And this has happened because the parents are suffering under the same influences as the children—are indeed creating these influences for the children. They have lost sight of the Incarnation in the worldly excrescences that have collected around its celebration. Its real religious meaning has been swamped. There has stood One in the midst of them that they know not.

Would a pagan Chinaman, suddenly transplanted to an American city and viewing the celebration of Christmas for the first time, ever suspect that it is a commemoration of the birth of a divine Infant in a stable? Would it ever occur to him that the central Figure of this feast set us an example of poverty, despised worldly goods and honors, and ended His life on a cross?

The celebration of Christmas is often as little like Christ as the

pronunciation of the name. With the "t" dropped and the "i" shortened, and the Mass corrupted into "mus," only a philologist would recognize that we are saying Christ's Mass. "Krismus" sounds as little like the real word as the celebration so many indulge in is like Christ's lesson of poverty.

But, as if this were not enough, all religious symbolism has been eliminated from the Christmas cards of most Catholics. There is a pine tree, or holly, or a fireplace with stockings in front of it, or a red-faced, pot-bellied little man—but no Christ. And sometimes even the word Christmas disappears, as if that were still too suggestive of Christ, and we have in its place the non-committal "Merry Yuletide." Go over the cards you have bought for this year, and see how many of them have any religious significance. And examine the ones you receive from your friends to see how many of them are distinctively Christian.

CHRISTMAS HAS BEEN PAGANIZED

No, my friends, Christmas has been commercialized and paganized. It is now as much a Jewish or agnostic feast as it is a Christian one. Everybody has the Christmas spirit at this time, because what we call the Christmas spirit is not distinctively Christian.

There is a story told that, when Julian the Apostate was dying, after his futile effort to restore the worship of the pagan gods, he cried out: "Thou hast conquered, O Galilean!" And it is no doubt flattering to ourselves to think that he was right. But has Christ conquered? Are we really Christians? If Julian the Apostate could come back on earth today, would he be so sure that the Galilean Carpenter, born in a stable and executed on a cross, had really conquered?

Of course, there are no formal temples to Jupiter and Juno. The pagan ritual Julian tried to reinstate is gone forever. But is not the tutelary genius of Christmas as celebrated today just as pagan as Venus? What is there to choose between Mercury, messenger of the gods, and Kris Kringle, messenger of good cheer? Is not the underlying spirit of Christmas, as celebrated today, the pagan principle: "Let us eat, drink and be merry, for tomorrow we die"?

The frontal attacks of a Julian the Apostate on Christianity were, of course, fruitless. But Christianity has been weakened today by

boring from within. It has been nominally accepted, and practically ignored by large bodies. The early Christians did not eliminate the pagan feasts, but accepted them, and then made them Christian. Christmas itself is an example of adopting a pagan feast. It is not really the day on which Christ was born—for we do not know that—but a pagan commemoration of the winter solstice, when the sun began to climb once more in the sky. But the modern pagans have turned the table on us. They have accepted the Christian feasts, and then paganized them. They take Christmas, but change its celebration from a Christian commemoration of the Incarnation into a season of worldly jollification.

But what can we do to change matters?

HOW CAN WE RESTORE ITS RELIGIOUS SIGNIFICANCE?

First of all, I think we can resolutely insist on really Christian Christmas cards. There should be something on every card sent by a Catholic at this time to indicate that the greeting is sent in memory of the birth of our Redeemer. Some of you will have difficulty in finding such cards, it is true. But it is better to send none, or else to write something yourself that brings out the religious meaning of the feast.

Secondly, we can cut down to a minimum the worldly side of this day. Feasting is decidedly overdone. People eat so much at Christmas that they have to undergo an enforced fast afterwards to get over their indiscretion. And I suppose more Christians get drunk in connection with this day than at any other time of the year. Yet even the most rabid anti-prohibitionist would hardly call this a becoming celebration of Christ's birth.

Thirdly, the question of presents ought to be rigidly regulated. Christmas has become a burden to many people. They feel that they have to give to everyone who gives to them. And the giving is kept up frequently long after the real desire to give has ceased. In a moment of enthusiasm they sent a Christmas present five years ago, or ten years ago, and now they can't stop. Many times there is a sordid calculation of what must be sent to this one and that one in return for what is expected. Giving gifts at Christmas has become a veritable financial burden on many people. They cannot afford to

do what they do, and they run in debt in order that they may not be outdone by their friends and neighbors.

CHRISTMAS IS TODAY A NIGHTMARE FOR MANY

Moreover, the celebration of Christmas has become a nightmare for many of the people who have to cater to this gift-giving propensity. It means interminable hours just before Christmas, because so many people put off till the very end what could just as well have been done weeks before. Men and women in the shops must work till midnight so that tardy shoppers can get their gifts at the last moment. The celebration of Christ's birthday has become a season of exquisite torture to hundreds of thousands.

There are many things to be said in favor of distributing one's gifts over the year, rather than concentrating them at one season. To give a present on the twenty-fifth of September does not mean that the recipient is going to return something equally valuable the twenty-fifth of next September, and that you have started an endless chain of giving which will ultimately be a burden to both of you. To give on any other day means an isolated act. It stands by itself, and does not indicate that you are going to do something similar twelve months from then.

And from a wider social standpoint, it means that employment is better distributed. Now some industries work overtime for the Christmas trade, and are idle the rest of the year. Building up a great system of giving on just one day of the year, means seasonal employment for many trades, and that is the curse of our present industrial system.

Everybody would be better off if we cut out the pagan side of Christmas and got back to a really religious celebration. Let us once more have Christ's Mass. Let us put Christ back in Christmas.

FOURTH SUNDAY OF ADVENT

Preparation for Christmas

By AUG. T. ZELLER, C.S.S.R.

"Prepare ye the way of the Lord, make straight His paths" (Luke, iii. 4).

SYNOPSIS: Introduction. (a) Preparation for Christmas the note of today's Gospel.

(b) Preparation going on around us.

I. Why we must prepare:

(a) Because feasts of the Church are meant to be occasions of grace;

(b) Because Christmas, in particular, is meant to be a coming of Christ to us. What this implies.

II. How we should prepare:

(a) By eager desire;

(b) By removing obstacles;

(c) By opening the doors to Christ.

The dominant note of today's Gospel is preparation for the coming of Christ. We cannot mistake the mind of the Church in having this Gospel read to us at this time. She also wishes to impress on us the necessity of preparation.

In a way, it would seem to be wholly unnecessary to insist upon it. Preparation for Christmas is going on all around us—a noisy and bustling preparation. We need but walk down the next street to see it in the gaudy displays of a hundred show windows. Christmas trees, Christmas holly, Christmas gifts everywhere. Christmas is made the magic word to lure people into buying. And the crowds that enter and leave again, laden with parcels and packages, prove beyond a doubt that people are busy preparing for Christmas.

I do not intend in the least to condemn this preparation for a joyful feast in the circle of family and friends. Not at all. But it can escape no one that this is not precisely the kind of preparation which the Church has in mind; it can escape no one that this is not the preparation spoken of in the Gospel. Here there is question of a preparing of the soul.

WHY WE SHOULD PREPARE

Naturally, we ask why we should prepare our souls for Christmas. In general, every feast of the Church urges us to prepare. Feast days are meant to be extraordinary occasions of grace. Now

the better prepared we are, the more grace have we a right to expect. The reasoning is simple and conclusive. But there are special reasons for preparing our souls for Christmas.

You would naturally prepare for any guest coming to your home, and your preparation will be made according to the esteem you have for your guest. When reading the Gospel, you are not astonished to see Elizabeth exclaiming with wonder because the "mother of her Lord" came to her: you envy Simon the Pharisee because he could invite Christ into his house; you wish you had been in place of Zacheus when Christ said to him: "This day I must abide in thy house." You do not blame Martha, the sister of Lazarus, for endeavoring to prepare for Christ with all care and solicitude. What is there, you say, that you would not do, if Christ your God and Saviour, were to come to you!

Now, Christmas may seem to you only a remembrance of Christ's first coming into the world; it may seem to you like a symbol, a figure of His first coming to you in Baptism; it may seem to you a mere recalling of a past event. If that is all it is to you, you have not the right conception. It is that, but it is much more; it is meant to be a real coming of Christ into your life.

Christ comes to us in the degree in which we take Him into our heart, our life, our personality. He can always come to us more, until we shall be in perfect and everlasting union with Him in heaven. It is like the air—the more we open our lungs to it, the more it will penetrate and vivify; like happiness—the more we open our souls to it, the more we shall receive; like sunlight—the more we open our homes to it, the more we shall possess.

There is a difference between "possessing" and "having." The man that works in a bank *has* a great deal of money in his hands all day long. But it is not his; he can do nothing with it. The man who *possesses* one dollar may be wealthier than he, because he can use it for his own purposes.

So also with Christ. Only of those can we really say that Christ has come to them, who really possess Christ: who have Christ in their thoughts till they become like His own, till their view of things becomes like His; who have Christ in their wills, till all their desires and aspirations become like Christ's; who have Christ in their hearts, till every fiber is alive with love of Him and nothing

is loved apart from Him; who have Christ in their lives, to the extent that their manners and conduct, their words and actions, become more and more like His. In a word, those only really possess Him, of whom St. Paul's words are true: "They have put on Christ."

And Christ will come as a King into the world that needs Him so badly, when He has come into the hearts of individuals in this way. The world is a wilderness without Christ, precisely because the hearts of men are without Christ. But in this wilderness a voice cries today: "The kingdom of God is at hand; Christ is near; He is desirous of entering into His own."

Therefore we should prepare for His coming and prepare fervently.

HOW WE SHOULD PREPARE

What does this mean? It means, in the first place, that we *invite Him with eager desire*.

The Gospel of this day opens with an enumeration of all the rulers who strutted upon the stage of the world at the time of Christ's first coming. There seems to be a significant contrast here. With all their power and wealth and all the machinery of government, they could not bring true peace to the world; Christ alone could. These are the mighty ones of the world. Theirs was splendor and might. But so preoccupied were they with the affairs of their petty realms, so dazed were they by the splendors that surrounded their courts, and so taken up with the brilliant banquets that formed their pleasures, that they heeded the call of God's messenger as little as the stones and blighted trees of the wilderness: "I am the voice of one crying in the wilderness."

We must not be deaf to the cry: "Prepare." But realizing that Christ our King is to come to us in a new and fuller way, we must invite Him with eager desire.

With what burning desire would not a sick person yearn for the bringer of health! With what earnestness would not the unhappy long for the harbinger of happiness!

They tell us that Abraham Lincoln one day visited a hospital after the Civil War. There lay the long lines of the wounded and dying.

Among them was a young lad in the bloom of youth, but now with the shadow of death upon him. Lincoln asked him:

"Can I do anything for you, my lad?"

"Yes," said the poor fellow, "I guess you might hold my hand and see me through."

This is the invitation we can give our Saviour: "Come to me, take my hand, and see me through." Let us walk through life hand in hand with Christ—through its toils and its relaxations, its trials and its joys, its clouds and its sunshine, Christ always leading us in thought, word and deed. This is Christ come to us. Desire it earnestly.

REMOVE THE OBSTACLES

Next *we must remove the obstacles* to the coming of Christ. The obstacles to the possession of Christ are sin, especially attachment to sin, and preoccupation with the world. By these we refuse to give our hand to Christ, to allow Him to lead us; by these we take the hand of another guide—the spirit of evil. These are the crooked ways that must be made straight, in the words of the Baptist in today's Gospel.

The spirit of the time is a spirit of materialism. It manifests itself in adoration of wealth and its pursuit, in an ever-increasing glorification of physical beauty and fashion, in a proportionate disregard of everything spiritual and irreverence towards everything holy. Sin is not abhorred, but is condoned. The only sin is to be out of fashion.

Learn Christ's hatred of sin. Take Christ's view of the world and its spirit. Purify your hearts by confession and tear out the clinging fibers of past sins by removing all attachment to them. Above all, take time to think of your soul and its needs.

OPEN THE DOORS

The last preparation is to *open the door to Christ*—the door of your heart.

It will take *humility*. This is to lower the hills that stand in the way of His coming. It means that we feel the need of our Saviour; it means that we acknowledge our deficiencies; it means a humility

that is far from weak and cringing; it means that we are ready to defy the world that pooh-poohs all piety and devotion.

It will take *prayer*. Prayer is the turning of our minds and hearts to God. That is the open door. During these days that remain before Christmas turn to our Lord in earnest prayer—not a prayer of the lips, but a prayer of the heart. “Thy kingdom come,” let that be the burden, that Christ may come into your hearts to reign there.

PREPARE

Prepare! This is the call that rings out to us from the pages of the Gospel of today. This is the work that you have to do during these days: prepare your souls. Christ will come to us and be born in us again in the measure of our preparation. His coming, in turn, will be the measure of our happiness.

Not the Christmas tree, not the garlands of holly, not the gifts of perishable things, not the feasting, will bring us real happiness—nothing but the coming of our Lord into our hearts.

CHRISTMAS DAY

By HUGH F. BLUNT, LL.D.

Rejecting or Accepting Christ

“He came unto His own, and His own received Him not” (John, i. 11).

SYNOPSIS: *There is no day in all the year so universally kept as a day of gladness by all sorts of men as Christmas. Yet to a multitude of Christians it is a perverted, sentimentalized Christmas. As such it is a tragedy.*

- I. *The first Christmas was to most men a tragedy, the tragedy of rejecting God.*
- II. *And with many Christians today it is the same tragedy of not beholding in the Babe of Bethlehem Almighty God; God is still rejected.*
- III. *There is the great possibility that we also may blind our eyes to the real meaning of the Incarnation, and consequently reject God.*

We call it “the wonderful story of old, the sweetest story ever told,” that of the first Christmas. From childhood to old age we never tire of it. We visualize every incident so clearly—the simple

shepherds tending their flocks, the choirs of angels filling the earth and sky with the glad gospel of "Glory to God on high and on earth peace to men of good will," the dazzling beacon light of the wondrous star, the tumble-down stable, the ass and the ox, Mary and Joseph, the crude manger, and there on the straw the Divine Infant, the Son of God made Man. What a charming idyll it is, regarded merely as a bit of poetry! And, indeed, there is the great danger that this tremendous fact of the Incarnation will be relegated to the realm of poetic fancy, a classic of mythology instead of theology. The world has sentimentalized about Christmas until finally it has come to regard only the high lights of the scene; it views it as a bit of pageantry, an artistic mystery play, a subject for the artist's brush. The world refuses to consider the shadows that play on the walls of the stable. To the world it is a pretty play and nothing more, with no more influence upon the hearts of multitudes than a play that is seen and immediately forgotten. But in reality Christmas is a tragedy, the tragedy of the rejection of God by men. "He came unto His own and His own received Him not."

CHRIST REJECTED BY KING AND PEOPLE

The amazing thing about the coming of Christ is its utter secrecy, especially amazing when we consider that in all the history of the world it was the one thing looked forward to. Even pagan peoples retained some remnants of the prophecy of the coming of a Redeemer. It was at any rate the sole reason for the setting apart of the Jews as the chosen people of God. They had been loaded with favors by Him; He had ensured a succession of prophets so that this coming red-letter day might always be kept before their minds. Other nations had wandered far afield, had lost the knowledge of the true God and their eternal destiny, but the Jews He had shielded with a special care. To them and of their race would come the Messiah. It was not left to a chance guess. The prophets had described Him with accuracy so that there could be no mistaking. Yet what happened when the time was fulfilled and the Messiah actually came? It is almost incredible, but the one day that was awaited for thousands of years passed unheeded. When God did come, He was unrecognized. "He came unto His

own, and His own received Him not." The false gods were in power; there was no room for the true God. God chose them, but they did not choose God.

The attitude of the Jews is seen in the palace and in the inn on that first Christmas night—the attitude of King and people. How humorous it would have been to Herod and his court if Joseph and Mary had knocked at the palace gate that night with the message that at this very hour the true King of the Jews was to be born. We can fancy these two poor, weary peasants, who had been journeying four days from Nazareth to Bethlehem, travel-stained and footsore, being brought before the richly appareled and perfumed courtiers to tell them that now the Sinless One was to be King. It would be humorous, indeed! For in this palace Sin was king. King and courtiers were blinded by sin; lust and blood were their food and drink. Sin ruled there, and so tyrannically that Christ did not even seek admittance. What a kingdom where David had been King! And now the Son of David was regarded as a usurper because He came in sinlessness.

THE ATTITUDE OF THE PEOPLE MORE CULPABLE

The attitude of the royal court was bad enough, but that of the people was even worse, because more guilty. The crowd in the inn was but typical of the nation at large. A conquered, despised people, but careful to observe the conqueror's command by responding to the call of Rome for the census. They had cast out of their hearts all care for spiritual things. There was no room in the inn for the Son of God—no room in the nation. The reason was that the nation from king to peasant had lost all sense of sin. Their hearts were set on the world. The Messiah they were picturing had ceased long since to have anything to do with the question of sin; they wanted a military leader who would assure independence to them and the consequent means to bring joy to their bodies and let them sin to their heart's content. Redeem them from Rome, if you will, but, as for sin, that was only a fanciful ill. Talk to them of sin and the need of being redeemed from it, and they would have laughed. No sense of sin, no sense of the needs of their soul, no sense of eternity—and hence their blinded eyes could not see God even when He stood in the midst of them and

begged them to give Him a place to rest His head. That is why the stable of Bethlehem stands for the greatest tragedy—the rejection of God by His very own people. Born in a stable, laid in a manger, the victim of the cold December night, warmed by the breath of dumb animals, and recognized by only a remnant of Israel, the Babe of Bethlehem on Christmas night is the central figure of the tragedy of the refusal of man to receive his God.

THE SAME TRAGEDY IS REPEATED TODAY

Marcion, the heretic, had a fine laugh at the stable of Bethlehem, as he cried out: “Away with your God in swaddling-bands!” To him such an idea of God humiliating Himself to man was shocking, not to say ridiculous. He could see no need of it, because he could not grasp the idea of the horror of sin. And the spirit of Marcion is popular today. For a multitude of so-called Christians Christmas with its rejection of God is as much a tragedy as it was to the Jews. It is, indeed, a greater tragedy because they affect to prize the day. The thing they prize, however, is the mere sentimentalizing of an unreal thing. They see in the Babe of Bethlehem a babe and nothing more. Mary is a madonna, not *the* Madonna; she is the type of mere motherhood, for they flout her claim to be the Mother of God. The Incarnation is not a fact to them, no more than it was to the Jews carousing in the inn. They regard it as preposterous to ask them to believe that God really became man. They are willing to take in a Messiah of their own designing, but a Messiah to redeem from sin they do not want, because they do not want to have any sense of sin. They laugh at the idea of Hell, the idea of eternal punishment, the idea of sin. And if you laugh at sin, if sin is not the one dread reality in life, then Christmas can have no meaning other than as a pretty sentiment. Why talk of a Redeemer, if there is no sin from which to be redeemed and no Hell to be saved from? Men pick and choose from the teachings of Christ, they make their own God, and when they approve of their own handiwork they fancy that they have accepted Christ, when in reality it is but self they have deified to the rejection of God. “He came unto His own, and His own received Him not.”

THE POSSIBILITY THAT WE MAY REJECT GOD

Now we Catholics may justly consider ourselves as the remnant of Israel that received the Babe of Bethlehem. We are the spiritual descendants of the shepherds who saw the star and followed it. We behold in the Infant Jesus not a mere babe, but the Son of God made man to save us from our sins. Sometimes we have the pious sentiment that, if we had lived in Christ's time, we surely would have been His followers. We would not have rejected Him. But are we so sure? Is there no danger that, in spite of our profession of loyalty, we may be mere sentimentalists? We have allowed ourselves to be robbed of much of the real glory of Christmas. We are apt to consider it as a proof of the advance of Christianity that the observance of Christmas is so universal today, contrasting it with the time not so distant when it was regarded as a distinctively "Popish" festival. Broad-minded! But there is a dangerous broadmindedness of adapting ourselves to the world instead of the world adapting itself to us. Jew and pagan observe Christmas as a day of good cheer, and of present-giving, while ignoring the essential meaning of the day. It means no more than this to us, unless the thought uppermost is that of our sins. "The birth of Christ," says St. Leo, "is the death of vices and the life of virtues." Christ and Sin cannot stay in the heart together. Cling to sin, and in spite of your Christian name you will miss Christ at His coming. "He came unto His own"—but "His own received Him not."

Christianity is the great scheme of retribution. Reject God, He rejects you; receive Him, He receives you. Christmas epitomizes all this. If we cast out sin, we make room for Him; we receive Him, and then are fulfilled the words of St. John: "But as many as received Him, He gave them power to be made the sons of God."

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS

Simeon's Prophecy

By D. J. MACDONALD, PH.D.

"Behold this child is set for the ruin, and for the resurrection of many in Israel" (Luke, ii. 34).

SYNOPSIS: I. (a) *Christ set for the ruin of those who reject His teachings.*
(b) *Fulfillment of Simeon's prophecy.*

II. *Christ set for the resurrection of those who follow Him.*

(a) *Slavery abolished through the teaching of Christ.*

(b) *Whatever is best in modern civilization is Christian.*

The saintly Simeon foretold that Christ would be set for the ruin of many. How could this have been said of the Redeemer of mankind? Because the coming of Christ brought new light and new responsibilities to men, and the shirking of these responsibilities means eternal ruin. To whom much is given, of these much shall be required. Christ gave us much, and woe to us if we have little to offer in return. He gave us the light of faith that has been denied to millions. If our lives are no better than the lives of those millions, our condemnation will be great. In that case Christ is truly set for our ruin.

Christ is set for the ruin of those Catholics who, although they know that they must attend Mass on Sundays, still refuse to do so. He is set for the ruin of those who, knowing that they must pray and receive the sacraments, still do not make use of these means of obtaining grace. He is set for the ruin of those who have been told that they must take up their cross and follow Him, and still do no penance of any kind.

Christ is set for the ruin, not only of bad Catholics, but also of lukewarm ones. "Because you are neither hot nor cold, I will vomit you from my mouth." The light that has been given us through the teaching of Christ should make us all saints. If we received the sacraments and did penance as the Church exhorts us to, our lives would draw all those around us into the true fold of Christ. The sanctity of the first Christians caused such a rapid spread of Christianity that St. Paul was able to write that their faith was known throughout the whole world. If few converts are being received into the Church today, may not the fault be ours? May not the cause be the tepidity, the neutral lives—lives neither

good nor bad—of Catholics? If the fault is ours, we shall be punished for it. Christ is in that case set for our ruin.

Christ is set for the ruin of many outside of the Catholic Church, who, floating on a sea of doubt and uncertainty, refuse to enter the safe harbor of Christ's true Church. They know that there can only be one true Church, and that that Church must go back to the time of Christ and His Apostles. They should at least suspect that this can only be true of the Catholic Church, and still they refuse to investigate her claims. Because of the stubbornness of their hearts, Christ is set for their ruin.

SIMEON'S PROPHECY FULFILLED

Scanning the pages of history, we see how true are the words of Simeon. The Jews were given the light of the Gospel; they were made acquainted with the teaching and life of Christ; they saw the miracles performed by Him and should have known that in Him were fulfilled all that was foretold of the Messiah. In spite of all this they rejected Him, and were terribly punished. Jerusalem, the apple of their eyes, was sacked and levelled to the ground so that there was not left a stone upon a stone.

Coming down to the fifteenth century, we find people paying little attention to the teachings of Christ, and see apostasy and strife following in the wake of this indifference. The rejection of the teachings of Christ that marked the so-called Reformation is responsible for many of the evils that afflict the world today. The destruction caused by the late war is a result of the individualism introduced by the Reformation. This individualism poisoned, not only the political life of Europe, but also its economic life, and the strife between labor and capital that exists today is the result.

The decay of family life, the scandal of our divorce courts, and the greater scandals of private life are due to the abandonment of the teachings of Christ. "These evils exist," Pope Leo XIII wrote, "because the spirit of Christianity is disappearing. For three centuries the world has been in revolt against the Church with the result that morality is disappearing and injustice is stalking over the land, the dignity of human nature is disregarded, and the rights of labor violated." The responsibility of those who have

poisoned the wells must be tremendous, and their ruin correspondingly great.

Oh! the magnitude of the goodness and of the gifts of God that are spurned by Catholics and non-Catholics alike! How many times have Catholics not been called from this pulpit to confess their sins and do penance, and the call has fallen on deaf ears! How many times have they been exhorted to share in a gift of infinite value placed at their disposal—the Holy Eucharist—and the exhortation has been unheeded! How many times have they been told to avoid improper dances and other immoral amusements, and still they have not avoided them! They prefer to follow the customs and ways of a pagan world, and gradually sink deeper and deeper in the mire of sin. The spurning of all these calls and graces cannot be done with impunity. God is not mocked. Christ is set for the ruin of all those who reject His gifts.

CHRIST THE RESURRECTION OF MANY

It is more pleasant to turn to the other side of the picture: Christ is set for the resurrection of many.

Christ is our Redeemer. He is the Way, the Truth, and the Life. He showed us what we must do to save our souls. In the Sacraments He gave us the means by which we can overcome all obstacles to the attainment of eternal happiness.

And history shows that the words of Simeon with regard to the saving influence of Christ are true. Millions in every age and in every clime have come under the spell of His power, and have led saintly lives. Under the benign influence of the teachings of Christ, the dignity of the individual has been enhanced, ideals of equality, fraternity and liberty inculcated, the spirit of justice and charity enlivened, and slavery abolished.

When Christ came into the world, slavery obtained everywhere. Society was then composed of two classes, of which one held the other in complete subjection. The governing class comprised a small number of men who lived in luxury and idleness at the expense of the other. They believed that all other human beings were created to serve them, and obtain for them comfort and luxury. They thought it quite natural and reasonable that a multitude of men, women and children should labor and endure all kinds

of misery for their advantage. The second class was composed of an immense crowd of unhappy men, women and children, who were regarded as the property of the first class. They were not considered to be persons, but things—things of an order little higher than cattle. They were bought and sold, and butchered to make a Roman holiday.

Christ's teachings resurrected the slaves from this miserable state. He did this by setting in motion ideas that were contrary to the accepted ones on the right of the masters and on the rights of the slaves. He proclaimed the substantial equality of all men, declaring that we are all children of the same Father. The opening words of the Lord's Prayer constitute the great charter of liberty of the human race. As the masters learned Christian principles, they began to look upon the slaves in another light; they began to look upon them as brothers, and emancipation of the slaves was gradually effected.

And so too with all other forms of injustice and oppression, the teaching of Christ has lessened them, and purged society of many ills. He gave to the world ideas of justice, mercy and charity that have been the resurrection of many. In his "History of European Morals," W. E. H. Lecky says that the teachings of Christ evoked "to a degree unexampled in the world an enthusiastic devotion to its corporate welfare analogous to that which the patriot bears to his country."

Whatever is good in our modern civilization is due to the teachings of Christ. The evolution of society since the coming of Christ has been in the direction of the political and social enfranchisement of the masses of the people, and this was brought about primarily through the diffusion of the Christian ideals of liberty, equality and fraternity. Through Christianity has been developed a spirit of interest in the welfare of our neighbors. This spirit has even been taken up by the enemies of Christ, and is embodied in the many laws and movements directed to the welfare of society. All laws limiting ancient privileges and ensuring to the individual a fair opportunity to utilize his abilities and obtain the fullest development of his personality are the fruits of the Gospel of Christ. It has equipped our civilization with a fund of humanitarian feeling which has transformed the world.

The knowledge of Christ and of His Church that we possess entails tremendous responsibilities. If we fail to fulfill these responsibilities, our ruin will be correspondingly great; if, on the other hand, we correspond faithfully with the gifts and graces given us, Christ is set for our glorious resurrection.

Recent Publications

The Origin and Evolution of Religion. By Albert Churchward, M.D., M.R.C.P., etc. Price: \$15.00. (E. P. Dutton & Co., New York City.)

Dr. Churchward has in this work demonstrated patience and perseverance in delving into the religious history of the past. He seems to have studied carefully the religious writings and traditions of the Empires of the Mediterranean Basin, and essays a comparison of these with later religions. The volume shows painstaking labor; the many figures and plates are interesting, and the type, paper, printing and binding are admirable.

Unfortunately, however, the good qualities of the work end right there, for the author shows himself utterly lacking in the critical faculty necessary for a research of this character. He dedicates his work "to all humanity, who wish to learn and know the truth," but we doubt if many unprejudiced seekers of truth will appreciate the compliment.

Presupposing the evolution of man from a simian ancestor, he assumes a similar development of religion. "Now we cannot go back further in the origin of religion, its meanings and true interpretation than the Pygmies, for the Pygmy was the first human in evolution from the Anthropoid Ape. Here then we find the origin and dawn of all religion and religious ideas" (p. 7). Thus early in his work Dr. Churchward reveals the bias we may expect in all his statements. For the purpose of his research, he might just as well have said that the scientific study of the origin of religion must begin with the Pygmies, as these are the nearest surviving approximation of primitive man. The origin of primitive man lies entirely outside the scope of his inquiry. This quotation, however, shows that we have an evolutionist writing for evolutionists, who is more concerned with propagating his obsession than in the pursuit of truth. While the strongest answer to his theory consists in the established facts of revelation, we shall meet the author on his own ground, and base our criticism exclusively on the findings of ethnographical science.

It cannot be denied that the religious views of the primitive races are of special importance for the comparative history of religions, in so far as the views of the present representatives of such races correctly represent those held by their ancestors at the dawn of history. However, as no phenomenon is more common in ethnography than the degradation of races, it is utterly unscientific to assume that the Pygmies and their religious views did not share in the same degradation. How very prone to decay religion is even among the so-called

cultured races, is a commonplace of both sacred and profane history.

As to the present religious beliefs of the primitive races, it may be said that, except in one instance, we know practically nothing about them. It is just because of the extreme difficulty or impossibility of establishing contact with them, that the primitive races have been untouched by progress. Even when personal contact with them has been established, their superlative apprehension of strangers, their jealous reticence regarding their tribal secrets (especially those bearing on their religion), and the extreme difficulty of mastering their speech, have proved a practically insurmountable barrier for even those patient and sympathetic of investigators—the Christian missionaries, to whom our scant knowledge of the primitive races is almost exclusively due.

The single instance in which this wall of primitive seclusion has been effectively pierced was in the case of the pygmoid tribes of Tierra del Fuego (the Firelanders). After all "scientific" investigators—including Darwin himself, who paid them a fleeting visit—had for generations held them up as a classic proof of the thesis that primitive man had no religion, two ethnologists of the Society of the Divine Word¹ recently demonstrated that not only was this untrue, but there is not a single religious tenet of the Firelanders which may not be subscribed to by Christians. They worship one God, are strict monogamists, and believe in a life beyond the grave. They supplicate the Supreme Being in every emergency, and practise all the social virtues. And among them recurs the ubiquitous tradition of the Deluge.

Here then, in accordance with Dr. Churchward's own thesis, is "the origin and dawn of all religion and religious ideas." What unprejudiced inquirer can fail to be struck by the close identity of these beliefs (in so far as they go) with the teachings of the Old Testament? Yet Dr. Churchward declares that the Old Testament, notably Genesis, Exodus and Joshua "are borrowed from the Egyptian Mysteries" (p. 296). "The secret of the sanctity of the Hebrew writings," he declares elsewhere (p. 298), "is that they were originally Egyptian." While we cannot of course tell what Dr. Churchward's standard for sanctity is, it is far more in accord with the established facts of history and ethnography to maintain that whatever "sanctity" the ancient Egyptian religion retained was a survival and development of a primitive religion (revelation), which finds its only explanation and its fullest and purest expression in the Old Testament, and whose antiquity is corroborated by every discovery that has yet been made regarding the beliefs of primitive man. Dr. Churchward does not appear to be aware that, in the realm

¹ Dr. William Koppers, S.V.D., author of *Die Anfänge des menschlichen Gemeinschaftslebens*, and Rev. Martin Gusinde, S.V.D., Vice-Director of the Chilean Museum of Anthropology.

of religion at least, the case for evolution has broken absolutely down. If, before writing the present work, he had visited the Hall of Ethnology in the Mission Exposition that is such an important feature of the Jubilee celebration at Rome, his work might not have called for such serious objection. Failing such a visit, we suggest that he can consult with profit the files of *Anthropos*.

We shall quote a still more glaring example of Dr. Churchward's utter lack of the critical faculty. He tells us that some primitive tribes in Africa, not having evolved a system of writing, represented the Divinity by laying a few twigs across one another, and that this symbol was adopted by all later cults "down to the present day cross of the Christian doctrine" (p. 9). Passing over the difficulty of using twigs for a symbol without forming some approximation of a figure which might be identified as a cross by an investigator like Dr. Churchward,² we may say that the reason why Christians venerate the Cross is so obvious that it has never heretofore been questioned. Other "scientists" have ignored objective facts in favor of plausible theories, but it has remained for Dr. Churchward to tear up the historical records of nineteen centuries without even a plausible excuse.

Our readers may wonder why we devote space to so meretricious a work. We do so for two reasons: in the first place, the publishers who were kind enough to send us a copy for review are entitled to an expression of our opinion, and might misconstrue our silence; in the second place, we think that it is useful for our readers to know the type of works that are being published under the cloak of "science," for Dr. Churchward apparently belongs to the faculty of one of the leading universities of America.

The Life of Our Lord in Sermons. By Rev. Richard Cookson. Price: \$3.00. (Joseph F. Wagner, Inc., New York City.)

Five-Minute Sermons. By the Rev. J. Elliot Ross, C.S.P. Price: \$1.75. (B. Herder Book Co., St. Louis, Mo.)

Although sermon books are plentiful, these two volumes cannot be considered superfluous. Both are indeed a very welcome addition to the present stock.

Father Cookson has departed from the beaten track, and presents a faithful picture of Christ's earthly career, His sayings, His friends, His opponents, His actions, the customs and manners practised in Judea during His sojourn among men. "It is no ordinary collection of common discourses on the familiar duties and obligations of a Christian life," says Bishop John S. Vaughan in his Preface. "It is

² Starting with the assumption that there is a pagan prototype for everything Christian, Dr. Churchward is ready to accept without question any evidence, however extravagant, that seems to confirm his hypothesis.

something special and original and possesses a character and a purpose all its own." Every priest may not care to preach these sermons in their entirety, but every priest will find them rich in ideas that will help him to present to his people a better portrait of the Master. The settings of the different scenes in the Gospels are graphically described, the correct local color is given, with the result that the reader cannot fail to conceive a fuller understanding and a deeper love for the august Figure that dominates the pages. Every priest will profit by reading Father Cookson's book and every congregation by listening to such discourses.

Father Ross has furnished a five-minute sermon for all the Sundays and Feast Days of the year. They are short discourses on life's problems, and were originally delivered in his parish church at Austin, Tex., and before the Newman Club of the University of Texas. The matter is solid and cogent, the diction simple but elegant, the arrangement logical and natural. The busy priest on the mission will find these sermons most helpful and suggestive in preparing instructions for Mass and for society meetings.

T. P. P.

Christian Monasticism. A Great Force In History. By Ian C. Hannah, F.S.A. (The Macmillan Co., New York City.)

The author deserves the highest praise for his splendid and successful attempt to teach non-Catholic students the meaning of Christian monasticism. Catholics have always understood the immense labors and wonderful achievements of the monks, but those outside the faith are still deceived by the propaganda instituted during and after Reformation days against "monkish ignorance and superstition." In his Introduction the author states: "Christian Monasticism, indeed, was one of the twin pillars of medieval civilization, the other being the traditions of Rome."

Owing to his environment and early training, he falls into occasional error, as on page 11 where he states that the origin of Monasticism "must unquestionably be sought beyond the confines of Christianity and even of Judaism. . . . Centuries before Christ came, monks were flourishing in countries much farther to the east than the parts of Asia that He knew." In his "History of the Early Church," Monsignor Duchesne has shown conclusively that this theory is false. However, this and other errors are due entirely to lack of information rather than to malice, and the sincerity and honesty of the author are so patent that the reader will easily overlook an occasional blemish. The work should be both a revelation and a blessing to students of non-Catholic institutions, and is well worthy of careful study by Catholic students.

Books Received

The Abingdon Press, New York City:

Religious Values. By Edgar Sheffield Brightman. \$2.50—*The Just Weight.* By Francis J. McConnell. \$1.00—*Greek Culture and the Greek Testament.* By Doremus Almy Hayes. \$1.50.

Benziger Bros., New York City:

On the Sands of Coney. By Neil Boyton, S.J. \$1.25—*Pamela's Legacy.* By Marion Ames Taggart. \$1.50—*Medieval Devotions to the Sacred Heart.* By K. Richtstätter, S.J. \$1.50—*Manual for the Children of Mary Immaculate.* \$1.50—*The Finger of God.* By Rev. Robert W. Brown, M.A. \$1.75—*Martha Jane.* By Inez Specking. \$1.50—*Sunshine and Freckles.* By Francis J. Finn, S.J. \$1.00—*Catholic Scripture Manuals: The Acts.* By Madame Cecilia. \$3.00—*Stranded on Long Bar.* By H. S. Spalding, S.J. \$1.00—*Mirage.* By Inez Specking. \$1.50.

Catholic Truth Society, London, England:

The Underworld. By Janet L. Gordon. Twopence.—*Out of the Depths.* By Rev. J. T. Lane. Twopence.—*The Miracle.* By Mary E. Woellwarth. Twopence.—*Prinny and Her Pranks.* By E. Bancroft-Hughes. Twopence.—*A Box-Tender's Romance.* By Theodora Kendal. Twopence.—*The Catholic Evidence Guild.* By F. J. Sheed, Master C.E.G. Twopence.

E. P. Dutton & Co., New York City:

Spanish Mysticism. By E. Allison Peers, M.A. \$5.00.

B. Herder Book Co., St. Louis, Mo.:

Der kleine Herder. Nachschlagebuch über Alles für Alle. Volume I (A-K). \$4.25.—*All the Year Round. A Child's Calendar of Patron Saints.* By Sister Mary Emmanuel, O.S.B. 85c.—*The Superstitions of the Sceptic.* By Gilbert K. Chesterton. 50c.—*The Armor of Light.* By Rev. J. J. Burke.—\$1.50.—*A Daily Thought from St. Augustine.* By A Canoness Regular of St. Monica's Priory, Hoadesdon. 80c.—*Charity and Our Three Vows.* By Owen A. Hill, S.J. \$2.00.—*De Ecclesia Tractatus Historico-Dogmatici.* Vol. II. By Hermannus Dieckmann. \$3.25.—*The Lives of the Popes in the Middle Ages.* By Rev. Horace K. Mann. Vol. 1, parts I and II. Vols. II, III, IV. \$4.50 each.

Longmans Green & Co., New York City:

God and Intelligence. By Fulton J. Sheen, M.A., Ph.D. \$5.00.

The Macmillan Co., New York City:

Jesus of Nazareth. By Joseph Krausner. \$4.50.—*What and Why is Man?* By Richard La Rue Swain, Ph.D. \$1.75.—*The Elements of Ethics.* By Charles C. Miltner, C.S.C. \$2.25.—*Communion with the Spirit World.* By Edward F. Garesché, S.J., M.A., LL.B. \$1.50.

Murphy, Baltimore, Md.:

The Thinking Man. By Frederick MacDonnell, S.J. \$1.75.—*Conversations on Christian Re-Union.* By a Parish Priest. \$1.25.

Paulist Press, New York City:

The Spread of the Church a Proof of Her Divinity. By Rev. John A. O'Brien, Ph.D. 5c.—*Catholic Civilization and the American Republic.* By Thos. F. Burke, C.S.P. 5c.—*Spiritual America and Catholic Life.* By Thos. F. Burke, C.S.P. 5c.—*Extreme Unction.* By J. B. Jagger, S.J. 5c.—*Credo.* By Mother Mary Loyola. 5c.—*St. Bartholomew's Day.* By Rev. Bertrand L. Conway, C.S.P. 5c.—*The Catholic Sick Room.* By Jas. F. Splaine, S.J. 5c.—*Book of Litanies.* 5c.—*Contemplative Life.* By Joseph McSorley, 5c.

Pittsburg University, Pittsburgh, Pa.:

A Comparative Study of St. Thomas Aquinas and Herbert Spencer. By Sister M. Fides Shepperson, M.A.

Salvatorian Fathers, St. Nazianz, Wis.:

Manna Almanac. 20c. a copy.—*Tell Us Another.* By Winifred Herbst, S.D.S.

Pierre Téqui, Paris:

Eucharistie et Sacré Cœur. By L. Garriguet. 12 Francs.—*Le Mariage.* By E. Jombart. 3 Francs.

Joseph F. Wagner, Inc., New York City:

Franciscan Studies, No. 3.

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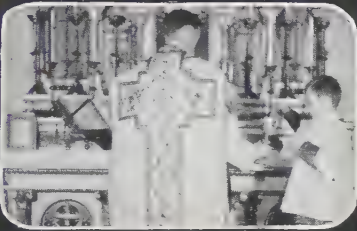
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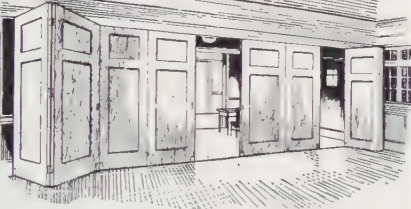
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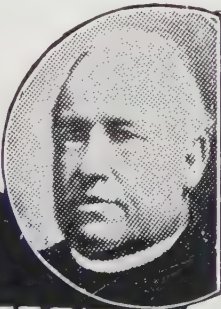
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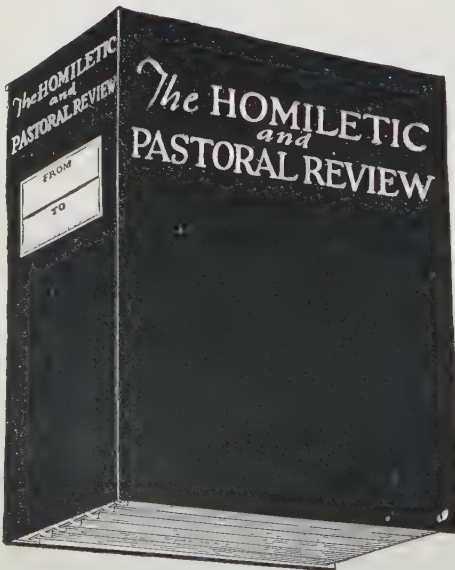
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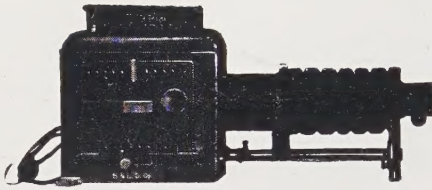
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